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SECOND

STANDARD-
PHONOGRAPHIC
READER.

Engraved by Chauncey B. Thorne.

ANDREW J. GRAHAM,

Author and Publisher.

PHONETIC DEPOT, NEW YORK.

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ANDREW J. GRAMAM,
in the Clerk's Office of the District Court of the United States,
for the Southern District of New York.

ALBANY, N. Y. 1861.

Ancient and Modern Philosophy.

1. The first principle of philosophy is the search for truth. This is the foundation of all knowledge. The ancients believed that truth was found through reason and observation. The moderns believe that truth is found through the scientific method. Both methods are essential for the advancement of human knowledge.

2. The second principle is the study of the human mind. The ancients believed that the mind was a mirror of the universe. The moderns believe that the mind is a complex system of thoughts and feelings. Both views are important for understanding the human condition.

3. The third principle is the study of the natural world. The ancients believed that the natural world was governed by the elements. The moderns believe that the natural world is governed by the laws of physics and chemistry. Both views are essential for understanding the universe.

4. The fourth principle is the study of society. The ancients believed that society was governed by the laws of nature. The moderns believe that society is governed by the laws of men. Both views are important for understanding the human condition.

5. The fifth principle is the study of the individual. The ancients believed that the individual was a part of the universe. The moderns believe that the individual is a complex system of thoughts and feelings. Both views are essential for understanding the human condition.

TUTTLE
JAN 5 '43
LIBRARY SEIS

Handwritten musical notation on a single staff, consisting of a series of rhythmic marks and slurs, likely representing a melody or a specific musical exercise.

Evidence of the Circulation of the Blood.

1. ...
2. ...
3. ...
4. ...

Religion and Science.

Handwritten musical notation on ten staves, featuring various notes, rests, and bar lines.

[Handwritten musical notation on five-line staves]

۱۲/۱۳۴۵۶۷۸۹۱۰۱۱۲۱۳۱۴۱۵۱۶۱۷۱۸۱۹۲۰۲۱۲۲۲۳۲۴۲۵۲۶۲۷۲۸۲۹۳۰۳۱۳۲۳۳۳۴۳۵۳۶۳۷۳۸۳۹۴۰۴۱۴۲۴۳۴۴۴۵۴۶۴۷۴۸۴۹۵۰۵۱۵۲۵۳۵۴۵۵۵۶۵۷۵۸۵۹۶۰۶۱۶۲۶۳۶۴۶۵۶۶۶۷۶۸۶۹۷۰۷۱۷۲۷۳۷۴۷۵۷۶۷۷۷۸۷۹۸۰۸۱۸۲۸۳۸۴۸۵۸۶۸۷۸۸۸۹۹۰۹۱۹۲۹۳۹۴۹۵۹۶۹۷۹۸۹۹۱۰۰

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[illegible][illegible]

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Handwritten text in a cursive script, likely a personal letter or diary entry. The text is written on a piece of paper with a vertical crease down the center. The handwriting is dense and fills most of the page.

Handwritten musical notation on a single page, featuring a series of rhythmic patterns and notes, likely a score for a piece of music. The notation is written in a cursive, flowing style, characteristic of early 20th-century manuscript notation. The page is numbered '1' in the top right corner.

Handwritten notes in Arabic script, likely a continuation of the previous page, discussing various topics related to the study of the Quran and its interpretation.

Handwritten text in Arabic script, likely a list or index, with entries separated by horizontal lines. The text is written in a cursive style and includes various numbers and symbols.

1 - g h u (a a' g') a e g t a e g i h
 a } p f e h g c r - 50 h - s b, e t v o a g
 h e a' g h s e' g s' a s' p v g i s a' g' s
 g t a - 51 (r t 51 g s) h v t a a e - 52
 g t v t o - a c) - 53 h t r; r v -
 h } - 54 h v g, g u a - 55 g j) - e - a h
 ! R t g v t - r h r b h s s a -
 g e 56, 1 6 v - 57 h c t s' b v o a h s h
 \ g h t e e a a' g z a f

Change to the Jury.

[h e r - h t r x]

f i n t h - 58 / 1 12 / 50 / 1 u t o n t h s h /
 p e n e / r h s e' 1 11 - 52 / p o u h e h e / o
 - 53 o n e s / 6 h t h g h s h s h / e
 o z a n g l e s / h h h h h h h h / e
 e h f h s h; s h h h h h h h h h h h
 ' h h h h h /

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Alexander Von Humboldt.

An Address by Prof. Francis Lieber.

[))))]

Handwritten musical notation on ten staves, featuring various notes, rests, and bar lines.

[illegible]

P R E F A C E .

THIS, the fourth volume of the Series of Standard-Phonographic Text-Books, is designed for reading and *study*, after the student has read and copied the First Reader, and studied the Compendium thoroughly from § 255 to § 280, inclusive, having committed to memory the word-signs and contractions, and familiarized the list of words distinguished by difference of outline or position.

But if it should seem too tedious to commit the lists to memory, before commencing to read these reporting exercises, the study may be varied and rendered more attractive by alternating the study of the lists with reading in this work.

But, of course, if the reading is commenced before learning the lists, there will be required much more frequent reference to the Key ; but in this manner many word-signs and contractions will be easily and pleasantly familiarized.

But no method of study can obviate the absolute necessity of acquiring the utmost familiarity with the reporting lists.

And, in no case, should the learner allow himself, or be allowed, to proceed to a second reading lesson, until the first can be read with the utmost rapidity of articulation.

Considerable assistance will be derived before commencing to read the Reporting Exercises, from the examination of the chapter on the Characteristics of the Reporting Style.

As soon as a page or exercise can be read easily, it should be placed in view as a "copy," and copied many times, with both pen and pencil, until all the characters are familiarized and can be easily and gracefully formed, and especially until the forms and position of word-signs, contractions, and phrase-signs are carefully impressed upon the memory.

The engraving is designed as a good example for close imitation, both as to the size of characters and the spacing of words. A considerable loss of speed will be incurred either by making the letters larger than is necessary for a proper distinction between the different lengths of strokes, or by writing the words a considerable distance apart. By

making the characters quite large there is no greater distinction secured between the different lengths, than when they are made of the size in these exercises ; for, though it sometimes happens in small writing that a doubt arises as to the intended length of a particular stroke, the same doubt is as liable to occur in reading large writing, and even more so, for the loss of time resulting from writing large necessitates a haste and movement of hand which are rather inconsistent with making due distinctions in length.

After an exercise has been copied several times, let it be written from the reading of some other person, the rate of reading being such as to require considerable effort to keep up, but not so fast as to require illegible and incorrect writing, *or to induce a confused, hesitating movement of the hand—for the hand should move with regular and uniform speed.*

Compare the "notes" thus made with the engraved exercises, observe all the differences, and write again from reading, and again correct ; and so proceed until the exercise can be reported correctly and rather neatly at a speed of from 80 to 100 words per minute.

Then let these "notes" be read repeatedly until they can be read with the utmost rapidity of articulation.

The student should next, especially if he wishes to become a reporter, make a longhand transcript of his notes, precisely as if he were to furnish it for publication. (See remarks on the reporter's longhand writing, in the *Phonographic Intelligencer*, p. 183.) The Key, of course, will enable him to correct any orthographical, punctuational, or other errors in his transcript. He should persevere in this transcribing until his transcripts coincide with the Key, though he should not require of himself precise agreement therewith in respect of minor particulars of punctuation.

Considerable time, and perhaps more patience, will be required to finish one exercise in accordance with this plan. But he that rules himself is greater than he that rules a city. Don't allow any impatience, or wearisomeness of labor, to overcome you. Rule yourself in this phonographic study in the very first lesson ; and, instead of difficulties thickening as you proceed, the way will constantly become more easy ; and you will acquire a habit that will be invaluable to you as a reporter or in any other undertaking or profession ; and, what will be of great moment, you will possess a thoroughly practical knowledge of a highly useful art.

The learner should be examined by himself, or by his teacher, as to the principles involved in each exercise, after the manner of syntactical examinations.

After this Reader has been thoroughly studied through in accordance

with the preceding directions, *and through again and again*, until every page of the exercises can be written with a speed of from 150 to 200 words per minute, the student may write from dictation from other books, etc., in all cases of doubt as to the proper reporting outlines referring to the Standard-Phonographic Dictionary. (That work gives an immense number of phrases and their signs, which it will be well to write repeatedly from dictation.) This practice of writing from dictation, reading notes, and transcribing should be continued until sufficient speed has been attained to commence the reporting of moderate speakers. But whatever opportunities may be offered to report from public speakers, the practice of writing from dictation should not be discontinued until a speed has been acquired of from 150 to 200 words per minute in new reading

To attain a speed greatly surpassing the powers of the Old (or English) Phonography, or any modification that has been made of it since the issue of the Hand-Book, all that is necessary is, that the student, having commenced with Standard Phonography, shall perfectly familiarize it, not meddling with works on the Old or any Compromise system to introduce causes of confusion and hesitation.

The author's system of Phonographic Nomenclature is of great service in the study of Phonography, by enabling conversation to be carried on easily and understandingly between the student and his teacher or fellow-learner as to phonographic outlines. It will be especially useful in the study of the Reporting Style. This system familiarized describes word-forms and phrase-signs with perfect certainty. It is as much better than the former circumlocutory descriptions (as for instance, "p with an *l*-hook and a circle on it and an *n*-hook") as the modern chemical nomenclature is better than the old alchemistic names for elements and compounds. For convenience of reference, a *resume* [rāzūmā'] of the system will be presented in a following chapter, there being added to the system as presented in the Hand-Book the method employed in the Dictionary of naming 'ticks.' Another chapter will show the application of the system, by describing a page of the engraving in the Reader.

In the Notes, the aim has been to answer every question, and to clear away every difficulty, that the author supposed could present itself.

In the Notes, also, he has, in a comparatively few cases, pointed out the difference between the Old and the New Phonography, and shown the advantages of the latter over the former. He has also exhibited the reasons for and against various phonographic devices, because the student, in learning the reasons in any case, becomes possessed of useful principles to guide him in analogous cases; and these reasons being

understood, and a knowledge of them diffused, will perhaps save Phonography from the mischief of attempted changes by persons ignorant of the principles involved in the art.

Throughout this work, it should be observed—

1. That the references, unless otherwise specified, are to the Compendium, Part II. of the Hand-Book.

2. That the references are to the sections and their subdivisions, unless preceded by p==page. Two or more references are separated by a semicolon ; thus, 48 ; 150.

In making the selections for this Reader, the aim has not been to make those with which *everybody would agree*, for that would be impossible, but to make such as would afford as great a variety as possible of styles of expression and thought (for the reporter must study styles of thought as well as of expression), and embrace a variety of the general subjects of public speaking, so as to introduce an extended vocabulary, and thus prepare the student for ACTUAL reporting, by causing him to familiarize a large number of the most useful outlines, word-signs, contractions, and phrase-signs, and by acquainting him somewhat with the conflicting thoughts which he must be prepared to report. If any one should be disposed to object to these selections because he does not, perchance, find his own views represented, or because he finds views expressed with which he does not agree, let him philosophically reflect, that if he should seek to convince an opponent, it could be done only upon the condition of a patient hearing which he is disposed to refuse to the expression of opinions differing from his own, in this instance even when the object of presenting them is *not to propagate any particular opinion, but to furnish the most useful exercises for the pupil.*

ANDREW J. GRAHAM.

NEW YORK August 13, 1860.

INTRODUCTION.

PHONOGRAPHIC NOMENCLATURE.

1. THE names of the simple-consonant strokes are—Pce, Bee, Tee, Dee, Chay, Jay, Kay, Gay, Ef, Vee, Ith, Dhee, Es, Zee, Ish (*sh* written downward), Shay (*sh* written upward), Zhay, El (*l* written downward), Lay (*l* written upward), Ar (*r* written downward), Ray (the upward *r*), Em, En, Ing, Way, Yay, Hay.

2. The circle for *s* or *z*, in order to distinguish it from the stroke, is named Iss, where its sound can not be conveniently spoken in one syllable with the name of the stroke to which it is joined. Skay is the *s*-circle and the stroke for *k*. Es-Kay, the stroke for *s* and the stroke for *k*. Iss-Bee, the *s*-circle and the stroke for *b*.

3. The large circle is named Ses or Sez, printed either in a separate syllable, or added to the name of a stroke without a preceding hyphen. Thus, Scs-Tee, Chay-Ses or Chay'sez.

4. The loop for *st* is named Stëh (*e* as in *met*), or the sound of the letters *st* is spoken in connection with the name of the stroke to which the loop is joined; thus, Steh-Tee, Steh-Pee, Star (*st*-loop and the downward *r*), Chayst, Kayst, Enst, Wayst.

5. The loop for *str* is named Ster. To distinguish it from the name of another letter (Iss and Ter, or simply Ster), it is made to form, with the name of the preceding letter, a single word, accented on the first syllable. For example, En, Bees, and Kay form with the name for the loop Ster, the words En'ster, Bee'ster, Kay'ster.

6. The brief sign for *w* is called Brief Way, or, in order to distinguish between the different facings of the sign, Wëh, when facing to the right, and Wüh, when facing to the left. When joined as a hook to Em, En, Lay, Ray, the characters thus formed are named Wem, Wen, Wel, Wer.

7. The brief sign for *y* is named Brief Yay, or, in order to distinguish between the different directions, Yëh, when the sign opens upward, and Yüh, when it opens downward.

8. The brief Way and Yay, when written in the vowel-places to indicate a following vowel, are called wë, yë, wā, yā, etc., the *w* and *y* being printed with a small letter.

9. The tick for *h* may be called Hëh, or named in accordance with a plan hereafter explained (23) of naming ticks, vowel-dashes, etc.

The dot for *h* may be called Hetch, or spoken in connection with the vowels ; thus, hē, hā, hā, etc.

10. The El-hook signs are named, Pel, Bel, Tel, Del, Kel, Gel (*g* as in *gay*), Fel, Vel, Thel, Dhel, Shel, Zhel, Yel, Mel, Nel, Rel.

11. The Ar-hook signs are named, Per, Ber, Ter, Der, Cher, Jer, Ker, Ger, Fer, Ver, Ther, Dher, Sher, Zher, Mer, Ner.

12. The back hook for *in*, *en*, or *un*, written at the beginning of Iss-Per or Sper, Iss-Ter or Ster, and some other letters, is named In ; thus, In-Sper=In-Iss-Per=Ins-Per, In-Ster, In-Sker. In-Iss-Lay=In-Slay=Ins-Lay.

13. The enlarged El-hook signs, *i. e.*, the Ler-hook signs, are named, Pler, Bler, Tler, Dler, etc. See Comp., § 175.

14. The enlarged Ar-hook signs, *i. e.*, the Rel-hook signs, are named, Prel, Trel, etc. See Comp., § 175.

15. The simple, or group, signs with an Ef-hook, are named by prefixing the sounds they represent to the syllable Ef, if this can be done conveniently ; if not, add the sound of *f* to the syllable-name of the stroke ; thus, Pef, Chef, Ref, Plef, Tlef or Telf, Chref or Cherf, Pref, Plerf, Chlerf.

16. The simple, and the group, signs with the En-hook, are named by prefixing the sounds they represent to the syllable En, or, if more convenient, or better for distinction's sake, by prefixing the syllable-name of the stroke to the syllable En, or to the sound of *n*, the accent being placed upon the name of the stroke ; thus, Pen, Ken, Plen, Chlen or Chel'en, Pren, Chren or Chern, Prel'en, Plern, Chlern, Es'en (not Sen=Iss-En), Wayn (instead of Wen, which is En with the Way-hook), Yayn.

17. The name of a Shon-hook or Tiv-hook sign is formed by adding the syllable Shon or Tiv, as the case may be, to the name of the stroke ; thus, Pee'shon, Dee'shon, Ray'shon, Pel'shon, Per'shon, Pler'shon, Prel'shon, Wer'shon, Rel'shon ; Pee'tiv, Dee'tiv, Chay'tiv, Pel'tiv, Rel'tiv, Per'tiv, Cher'tiv, Pler'tiv, Prel'tiv.

18. The small hook for *shon*, is named Esh'on ; thus, Dees-Eshon, decision ; Pees-Eshon, position, possession ; Perseshon, persuasion ; Tremseshon, transition. See Comp., § 197, 1.

19. The widened Em is named Emp or Emb. according as it represents *mp* or *mb*.

20. Lengthened strokes, doubled or trebled, are named by prefixing the name of the stroke to the sound added by lengthening ; thus, Ing'ker, Ing'ger, Lay'ter, Lay'ther or Lay'dher ; Way'ter, Wen'dher, Fel'ther, Fer'dher ; Chay'dher, Kay'dher ; Chay'dherdher, Way'dherdher. See Comp., § 207 ; 264 ; 264, R. 9.

21. The syllables *ter*, *der*, *ther*, *dher*, *ker*, *ger*, when they indicate strokes, are commenced with capital letters, and are separated from the name of any preceding stroke to which they are joined, by a hyphen; thus, En-Ter, entry; Sen-Der, sundry; Ver-Ther, over-ther; Ef-Dher, feathery; Ing-Ger, angry.

22. The half-lengths are named by adding the syllable Et or Ed to the sound of the full-length, except when it is more convenient, or better for distinction's sake, to add the sound of *t* or *d* to the syllable-name of the full-length; thus, Pet or Ped, Bet or Bed, Let, Eld, Met, Med, Net or Ent, Ned or End, Art, Ard, Berd or Bred, Mert or Merd, Pee'shont or Pee'shond, Dee'shond, etc.; Wemt or Wemd, Wert or Werd, Plet or Pled, Tlet or Telt, Delt or Deld, Pret, Bret.

23. The dash-vowel word-signs, and similar small signs, may be named by the words they represent, as 'all,' 'of,' 'to,' 'I,' 'he,' etc.; or names may be formed for them by adding the syllable *oid* (signifying *like*, or *resembling*) to the names of the half-lengths which these small signs resemble. Bed'oid¹ is the sign for *all*; Ded'oid¹ is the sign for *already*; Kret'oid² is the horizontal *and*-tick with the Ar-hook; Peft'oid² is the word-sign for *to* with the Ef-hook.

24. Prefix and Affix signs are indicated by quoting them, thus, 'con,' 'com,' 'accom,' 'discon,' 'ing,' 'ingly,' 'bility;' or, their signs may be indicated by their syllable-names.

25. Enlarged Way is named, when opening to the East, Weh'weh; to the West, Wuh'wuh; to the North-east, Weh'yeh; to the South-west, Wuh'yuh. Way may be substituted for the first syllable of these names, if the sign is heavy. Weh'wernt is the name of Rent with Weh'weh joined as an initial hook. See Comp., § 262.

26. Enlarged Yay is named, when opening upward, Yeh'weh; when opening downward, Yuh'wuh; when the sign is heavy, 'Yay' may be substituted for the first syllable of these names; thus, Yay'weh.

POSITION.

27. The figures 1, 2, 3 are used to denote respectively the first, second, and third position. The figure 4 is employed to indicate that the letter after whose name it is placed is to be written to imply a preceding *to*, according to the Comp., § 250, Rem. 2. Thus, Es⁴ is Es commencing at the line of writing, as in writing 'to say' in the Reporting Style.

LETTERS DISJOINED, OR CROSSING, ETC.

28. To indicate that a sign is to be written disjoined near the other portion of the word, it is preceded or followed by a colon. En:Beest, indicates that En is to be written near, but not joined, to Beest.

29. The dagger (†) is printed between two signs to indicate that the character following it is to be written through the preceding one; thus, 'En†Ef' indicates that the Ef is to be written through the En.

30. By inclosing one or more letters (not vowels) in curves, it is indicated that the writer may, if he choose, dispense with the sign or signs for such letters.

KEY TO THE PRONUNCIATION.

As pronunciation will need to be indicated occasionally in the subsequent pages, the following Key should be observed by the student :

ā, ē, etc., long; a, e, etc., short; u as in *full*, and as o in *to*; v as in *up*; æ as *ai* in *air*; ɔ as *a* in *all*; ò as o in *for*, *long*; ä as *a* in *ah*; à as *a* in *art*; á as *a* in *ask*; u as *oo* in *too*; dh for the spoken *th*, as in *then*; and th for the whispered *th*, as in *thin*; zh for the spoken sound corresponding to the whispered *sh*. (·) Accent; thus, ak'sent. (.) Syllable-mark; thus, in.kwír.

For ordinary purposes I do not distinguish between o and ò; a, á, and à; e and è; simply because the different situations of these sounds are sufficient distinction for ordinary purposes. In the Standard-Phonographic Dictionary these distinctions are always carefully indicated.

EXAMPLES OF PHONOGRAPHIC DESCRIPTION.

THE following paragraphs are designed to exhibit the application of Phonographic Nomenclature, by describing p. 8 of this Reader. The sign (:) may be read "near" when in the place of *of*, *of a-n*, *of the*, or implied *con*, *com*, *cog*, and "disjoined," when preceding affixes or following prefixes.

Net-Els² Dees-Pee-Jay:'ing' Geds⁴-Zed-Em Dhee³-Lays Dee²-Stref Petsoid²-Ged-Ens Zee²-Retoid Jel²-Jay Ith²-Ray En-Vent² Ketoid-Pet³-Ef En¹ '3q—Nel² 15 Yeh¹-Gay—Bee¹-Chetoid Ray²-Vee-Der Pee(i)¹-Sem-Ith Nerd¹-Petoid-Ray:Slay¹ 'the' Dhen² Kay¹-Ent-Pret:'first' Chay³:Jay²-Enses Weh¹-Chetoid Dee²-Em-Stershons:Jel²-Jay-Es-Ens. Der¹-Sem-Ith Sded¹ Es² Chay³ Es⁴-Ens Iss² Dee⁴-Met Dhet¹-Ray-Gel-Bee Dceses³-Ted Ef² Kent²-Lays-Jays Ketoid-Dee³-Ben-En-Bet Bee¹-Vee-Rays-Raysey:En²-Mels Bef² Dee²-Em Zee-Kret(yā) [to be read Kret voc. w yā, or krēāt]; Tetoid² Ef²-Skay:Vend¹-Ket:'ing-a' Layter¹-Ent-

Pret:Em-Zee²-Kay · Kent²:Kershon²—Kred¹-Chay² Sen² Men³ Stars²
 Plents³ En²-Mels Ketoid-Men² Ems² Weh² Kret² Net¹-Ket 6 Ith³-Yeh-
 Gay Kletoid² Dhen¹-Petoid 'com':Pees²:6 Dee²-Ren-Lay Dees²:24
 Ar³-Iss Chay¹—Chetoid²-Ment-End-Dhet Sem-Ray² Per²-Pees In-Sem²
 Senter²-Pref-Ens:(ā)Ish²—Nen³ Ens²-Tees Let²-Ted Tetoid¹ El²-En-Jet
 Ketoid-En²-Jay-Ger Tetoid¹ Jel²-Jay Iss²-Dees-Kef En-Ters(ā)²-Vet—
 Dher²-Zee Ketoid-Spet(ō)¹ Sem² 10 Em-Lays² Skay-Wer² Lay¹-Kay-
 Chetoid Dees²-Kel Wer² Wel¹ Bedoid¹ Tees³-Det En-Dheedher²-Prets-
 Gel-Bee "Zee² Lay¹-Ef Ketoid-Let¹ Dher²-Rend(ā) Ef²-Tee Nel² Dee²-
 Ith Ketoid-Drens³ (ā)Med¹-Retoid. Welter²-Ings:Kay-Tee²-Kay-Es¹;
 Ketoid-Chay² Tee³-Retoid Def¹:End² Zee²-Pent-Ret Bee¹-Let Tetoid-
 Kay-Ped¹ Bee¹-Der(i)-Lend Ketoid-Elt²-Met (ā)Ar²-Retoid-End:Kertiv²
 Wuh-Kay¹ Bee²-Kay-Tetoid Senter² En-Chay² Iss-Ret²-Plents Ketoid-
 En²-Mels Ketoid-Ef¹-Nel Men² Ems² Weh² Kret²." En²-Petoid, Wuh¹-
 Ketoid-Dees-Gays-Ef En-Stens² Iss-Dhees²:Tee²-Ens-Tee Weh-Chay²
 Ith²-Jay Per²:Speeshons² Ar²-Eld En-Def²-(i)Ens:Fels²-Ef-Ter. Spees⁴-
 Dhet Wel¹ Bedoid¹-Chetoid Jel²-Jay-(ē)Ar-Iss Wen²-Eft-Endher Weh²
 Pees³:‘ing’ Therdher² Em²-Ens Skels¹ Ketoid-Wel¹ Bedoid¹-Rayst:
 Ray²-Ith Zee²-Def³:‘ing’ Stēh¹-Tee⁴:Per²-Pee-Ray Ef²-Chetoid Rays²-
 Dens:Men² Ketoid-Let¹-Pers-Ray:Kay-Es² Sem-Ray² Retoid²-Bee-Kerf
 Ef²-Enst En¹ Ketoid-Chays¹-El Kay-Pet² Tel³ 6 Ith³-Yeh-Gay Wen¹-
 Chetoid Wer² Zee²-Den En¹-Skays-Dees Chet¹-Dee Lays²-Ar Kay-Pet¹
 Kent-Lays²-Jays Pref⁴ Ketoid-Dhet¹ Emses² En²-Chetoid Bedoid¹ Bet³-
 Dhees Skays-Dees² Wer² Tetoid² Dent¹-En Bet³-Dheedher Teftoid¹-
 Petoid-Ded En² Bet³-Tee Kay-Pet² Iss¹ En-Jay² Ems⁴. Retoid³ Ef²-Kay-
 Ish Wuh²-Bee-Chetoid Nen³ Tetoid-Kay-Pershon²:Ter³-Jen Ketoid-
 'Ter³-Es-Ens En-Pref²-Ent:‘ing’ Schay²-Ray-Kreds:Ish-Em Fer²-Bee-
 Ing In-Sker¹ Retoid-Pee²-Jays:Est¹-Ray.

Ver²-Bed Ens²-Chetoid Ef²-Kay:Tee²-En-Dee 'inter':Em-Ray-Jays
 Em²-Ing-Perses Rel² Bee¹ Sen-Gay-En-Tee². 'The' 'cog':Net² Bled²
 En-En-Ray²-Chet Ketoid-En-Stee²-Em-Let Ferdher² Fent³-Ens Sen³
 Breds¹ Wuh-Kay¹-Ens Deeses¹ Ketoid-Embs-Let¹. Jays²-Ests Weh¹-
 Tetoid Sket² Dhet¹ Ishts²-Tee Ter² Kays-Tee²-Zee-Net Em-Berst² En¹-
 Skay-Em Vets¹ Fend³-Rays. 'The' i-Dees²:Schay²-Sket Vee²-En Lay-
 ter²-En-Tef Efdher² Tee²-En-Deeses-Tens Tetoid² Bred(ē)⁴ En¹-Ketoid-
 En Ketoid-Dhees² Bee¹-Tetoid Skel-Jay²-Lay Iss² (ī)Em-Tee²-Bel Iss²-
 Chetoid Efs²-Jay Sen³ Bee²-Gets Per²-Jay-En:Ef²-Ith Ray²-Ens Bees-
 Ard Embs-Lay¹ Ketoid-Det¹-Kay. Tetoid² Chetoid³-Kay-‘we’ Way³
 Jen¹ Weh⁴-Dee Es²-Ens. Chetoid³-Ken-‘we’ Ray²:Slay¹ Es²-Ens Es²-
 Ing Ester²-En-Jed Ketoid-En²-Petoid Retoid-Ef¹-Ar Mer² Ester²-En-Jed
 Dhen³-Vee Es⁴-Pees Jen¹ Ketoid-Dhees³ Spet³-Chetoid Nel² Bred¹-Ger-
 Em Dhets¹-Wer-Dhee:Ar¹ Ken¹-Lay Bet² Tetoid-Ar¹ Em¹-Gay Dee³.

Ray. Retoid¹-Ens-Ray Es²-Ens Snet¹ Sket². Tce²-Dees-Net:Fen Tecs³
 En⁴-Sgay-Ment:Iss-Rel²:Fels²-Ef-Ter Tetoid² Skays¹ Em⁴-Bers-Chetoid
 Enter¹ Sef²-Rcns. Tce³-Pers-Dee Ketoid-Bec¹-Get En¹-Es-Ens Kent¹-
 Lay-Vee.

CHARACTERISTICS OF THE REPORTING STYLE.

THE Corresponding Style of Standard Phonography contains, in germ at least, nearly every principle of the Reporting Style. The latter is distinguished from the former principally by the following-mentioned characteristics.

I. By usually omitting the vowels.

II. By the extension of the use of three positions for outlines.

III. By additions to the word-signs and contractions of the Corresponding Style.

By means of improvements in word-signs and contractions alone (many of which improvements, however, are dependent upon the new principles embodied in Standard Phonography) a great gain over the Old or English Phonography is made in respect of speed. This specification is inclusive of the general principles of contraction of Standard Phonography, but exclusive of anything specified in the following paragraphs.

IV. By substituting, for convenience of phrase-writing, briefer word-signs for some of the Corresponding word-signs—namely—

(1) By expressing *He* by a tick, whether standing alone or in phrase-writing. This makes an important gain over the Old reporting style, in which *he* was expressed by a dot, or (as improved by the writer, for convenience of phrase-writing) by Hay, the same as in the Corresponding Style of Standard Phonography. This method of writing *he* secures thousands of phrase-signs which were either difficult or impossible upon any former plan of writing this word. See, in the Standard-Phonographic Dictionary, the phrases commencing with *He*.

(2) By expressing *How* by the Hay-tick in the third position. This makes a gain of fifty per cent. upon the Old Phonography in the expression of this word, and secures a large number of phrase-signs which were impossible in the Old Phonography. See the phrases beginning with *How*, in the Standard-Phonographic Dictionary.

(3) By expressing *I* when standing alone by a perpendicular tick

(271); and when joined to a preceding word, by a perpendicular or horizontal tick (103, R. 1). This makes a considerable gain over the Old Phonography, securing many valuable phrase-signs where none were possible in the Pitman Phonography.

(4) By expressing *You* in phrase-writing by *Yeh* whenever *Yuh* can not be employed at all, or without difficulty; thus, I send you. Retoid¹-Send-Yeh.

V. By implying *To*, followed or not by *a-n* or *the* (which are supplied by means of the context).

(1) Either by joining the following word to the preceding; thus, Ish¹-Bce, wish to be; Kred-Dhet¹, according to that.

(2) Or, by commencing the following word where the word sign for *to* would stop (*i. e.*, so as to just touch the lower edge of the line of writing). p. 130, R. 2; § 260, *b*.

This single principle adds greatly to the speed secured by the Old Phonography.

VI. By implying *Of*, followed or not by *a*, *an*, or *the* (which are supplied by aid of the context), by writing the following word near or joined to the preceding. This principle adds considerably to the speed of the Old Phonography. This principle is also valuable on account of its distinguishing, almost always, between *of* and *I* at the beginning of phrases.

VII. By writing the present time for the past tense or time whenever a stroke or more can be saved thereby.

This principle makes a great gain over the Old Phonography. It is a general principle of contraction of Standard Phonography, not included in specification III.

VIII. By using a large hook on *Em*, *En*, *Ray* for *l*.

This principle obviates many inconvenient forms of the Old Phonography.

IX. By enlarging the small *El*-hook to add *r*, and the *Ar*-hook to add *l*.

This new principle secures a great advantage over the Old Phonography in respect of brevity, analogy, and distinctions.

X. By enlarging *Brief Way* and *Yay*. 262 and 263. This new principle renders easy the writing of many phrases which by the Old Phonography were written slowly and with comparative difficulty—such expressions, for instance, as the following:—"If we can not do what we would, let us do what we can—We were with difficulty—What were

you thinking—What you would—What you were—You were—You would. See Phonographic Intelligencer, 198.

XI. By frequently prefixing *you* by a Yuh-hook, and by frequently joining *we* by the Way-hook, even to certain straight lines. p. 167, R. 2; p. 168, R. 3.

This partially new principle also obviates in many cases the slowness and difficulty of writing phrases which are spoken with great rapidity—such as, “We can—we can not—we give—we may be—you do—you do not—if you choose—if you desire—if you wish—if we can—if we can not.”

By this principle many such phrases can be written much faster than in the Old Phonography. See, in the Standard-Phonographic Dictionary, the phrases beginning with *I have you, If you, If we, Are you, Because you, Because we, Can we, Can you, Could you, Shall you, May you, You do.*

XII. By lengthening the straight lines to add *thr* (and by the advanced reporter sometimes to add *tr, dr*), and trebling them to add *thrthr*; and also by lengthening *Ing* and the other curves to add *dhr* = there, their, they are, they were, other. See *DHR* in the Standard-Phonographic Dictionary. All this is new, with the exception of lengthening the curves to add *there, their, and they are.*

The new part of this principle makes a great gain over the Old Phonography.

XIII. By expressing *dhr* (=their, there, they are, they were, other; see *DHR* in the Standard-Phonographic Dictionary) by a heavy tick (272) when it can not be more conveniently expressed otherwise. This frequently gains considerably over the Old Phonography.

XIV. By the frequent expression of *all* or *will* by an El-hook or by enlarging an Ar-hook. This principle makes considerable gain over the Old Phonography in many cases, by securing a condensed and brief expression for many phrases which were written too slowly in the Old Phonography, and by enabling the reporter to avail himself of other valuable principles, as in writing *By all, Bel*¹; *by all its, Blets*¹; *by all thr, Beldher*¹; *by all (of) our, Bler*¹.

XV. By the frequent expression of *are, were, or our*-by an Ar-hook, or by enlarging an El-hook. This principle makes considerable gain over the Old Phonography, by rendering possible a condensed and brief expression for many phrases which were written too slowly in the Old Phonography, and by securing the advantages of other principles

—as in writing *By our*, Ber¹; *by our other*, Berdher¹; *which are*, Cher²; *which were*, Cher³; *which are therefore*, Cherdherf²; *which are had*, Cherd²; *which are of*, Cherf²; *for all are (or our)*, Fler².

XVI. By making it a general principle to add *it, had, what, or would* (and occasionally, in the writing of the practiced reporter, *at, out*), by shortening a letter. This very frequently makes a great gain over the Old Phonography.

XVII. By using the Ef-hook on curves, both to express simple *f* or *v*, and to express *have, ever, fore* (sometimes *for-th*), *of*, and the affixes *ful-ly-ness*. This method frequently makes a considerable gain over the Old Phonography. For example—Lef-Kend, *loving kindness*; Nef-Get, *navigate*; Dhef², *they have*; Emdherf², *may there ever, or may therefore*; Es'cf³, *useful-ly-ness*.

XVIII. By frequently adding *than* to comparatives by an En-hook, as in writing *more than*, Mern²; *older than*, Laydern²; *longer than*, Indhern³; *better than*, Bet²-Ren. This principle frequently makes a great gain over the Old Phonography.

XIX. By omitting to a greater extent than in the Corresponding Style words which may be supplied; as in writing *more than one*, Mer²-Wen; *over and above*, Ver²-Bee-Vee; *from place to place*, Pels²-Pels; *from time to time*, Tee¹:Tee¹; *in connection with*, En¹:Kayshon².

XX. By the uses of the mode of expressing repetitions explained in the Compendium, § 276. This principle is very valuable to the reporter, because the repetitions for the expression of which it provides are usually spoken with such rapidity that it was at least very difficult to report them by the Old Phonography. See an instance of this on p. 20 of this Reader, line 17, where Standard Phonography gains over the Old Phonography in writing what would be spoken in two seconds seven strokes and three liftings of the pen.

XXI. By the extensive use of phrase-writing. See, and carefully study, the Compendium from § 244-245 inclusive.

The following rather inelegant yet forcible statement of the advantages of phrase-writing is commended to the reader's attention:

"Phraseography is of special importance to the reporter. Whatever may be the amount of his practice, the reporter will sometimes find himself engaged in a chase with the speaker; [.] it is then that the use of this principle will be felt and appreciated, [.] for [.] perhaps a single convenient phraseograph [phrascogram] will bring him, as with a bound, close up to the speaker."

Standard Phonography, by its new principles of writing, independent of its peculiar powers of phrase-writing, renders the spectacle of "a chase with the speaker" far less necessary than with the Old Phonography; and, by furnishing in abundance those convenient phrase-signs which "bring the writer, as with a bound, close up to the speaker," and which in the Old Phonography were frequently absent when most needed, enables the reporter to keep pace with the speaker, and places the reporting ability within the reach of thousands who otherwise could not attain it.

Standard Phonography, by many of its new principles, greatly facilitates phrase-writing; and it is fully adapted to the easy expression of frequent and rapidly-spoken phrases of ordinary speaking, which by the Old Phonography were often written with great comparative slowness. Many phrases are of frequent occurrence in public speaking, especially if extemporaneous, which rarely occur in books; and a system of shorthand, when applied to the writing of the language of elaborate compositions, might seem sufficiently rapid for reporting purposes, and yet prove very deficient or fail entirely when applied to actual reporting. Any one who will observe the wonderful phraseographic power of Standard Phonography, as exhibited in the exercises in this work, must see that it is greatly superior to any other system of shorthand, and that it is fully adequate to the requirements of actual reporting.

KEY

TO THE

REPORTING EXERCISES.

ANCIENT AND MODERN PHILOSOPHY.

PAGE

3¹ THE end which the great Lord Bacon proposed to himself¹ was the multiplying² of human enjoyments³ and the mitigating

PAGE

3¹ **to himself.**—p. 130, R. 2. The caution of this Remark—"Provided, that the word so written would not be liable to be mistaken for some other word in the third position"—may be complied with in respect of horizontals by writing them, for the fourth position (*i. e.*, to imply *to*), close against the lower edge of the line; and, for the third position, a little below the line. See an example of the third and the fourth position, in accordance with this plan, in the bottom line of p. 3—"new securitics³ to-the-mariner⁴." It matters little, however, if there is no distinction made between the third and the fourth position; for reference to the context will usually determine, at once, whether or not *to* was meant to be implied.

² **multiplying of human enjoyments.**—Melt² as a word-sign for *multiply-ed, multitude*, is nearly three times as fast as the old forms, Em-Let-Pel, Em-Let-Pled, and Em-Let-Ted. This gain is, of course, dependent upon the new principle of writing a large initial hook on Em, En, Ray, for *L*. Experience shows that a large initial hook may be written *as readily* at least as a large final one. The Old Phonography prohibited the shortening of a large-hook letter, but there was no sufficient reason for such prohibition. The shortening of large-hook letters obviates many difficult or needlessly long outlines of the Old Phonography, and constitutes one of the valuable and characteristic features of Standard Phonography. (*b*) A little practice will show any one who may think that a large initial hook is difficult, that it is so for just the same reason that the making of Pee or Gay is difficult to the beginner—namely, that it is *new*.

³ **of human enjoyments.**—The implying of *Of* by writing the following word near the preceding, which is a novel feature of Standard Phonography, secures the advantage of leaving the following word in its proper position, and thus adding to legibility, as well for this cause as by usually securing a different indication of *I* and *Of* at the beginning of phrase-signs. "*Of human enjoyments*" expressed by the Old Phonography, Petold¹-Men-En-Jay-Ments, not only requires an additional stroke and angle (for angles of themselves consume time, and must be taken into

of human sufferings. The ancient⁴ philosophy disdained to be⁵ useful,⁶ and was⁷ content⁸ to be stationary.⁹ It dealt largely in theories of moral perfection,¹⁰ which were so¹¹ sublime, that they never could be¹² more than¹³ theories; in attempts to solve¹⁴ insoluble enigmas, in

account), but *human* must be brought out of its proper (third) position, and, of course, its legibility somewhat impaired.

⁴ **ancient**.—See Standard-Phonographic Dictionary, under ANCIENT. The Old-Phonographic outline for this word was En-Shaynt.

⁵ **disdained to be**.—250, 2. The implying of *to* by the principle of this reference is, as a general principle, a new feature of Standard Phonography. Its value will be better understood as we proceed. The principles of implying *of* and *to* have saved, in the first line of this exercise, three strokes and one lifting.

⁶ **useful**.—See p. 63, xvi. of this Reader.

⁷ **and was**.—The plan of joining *and* by either a perpendicular or horizontal tick was introduced by the author. The rule of the Old Phonography was that *and* might be joined by a horizontal tick only, and only in the Reporting Style. Of course, the writing of such phrases as *and was*, *and so*, and many other phrases, required the lifting of the pen where it is now obviated.

⁸ **content**.—*Con-* is here implied by writing Tent under Zee. p. 112, R. 7, d.

⁹ **stationary**.—See Phonographic Intelligencer, p. 186, "The Shon and Tiv Hooks."

¹⁰ **moral perfection**.—175; 245. See p. 61, ix. of this Reader.

¹¹ **which were so**.—See p. 62, xiv. of this work. The *principle*—I mean much more than *exceptional practice* or *single instance*—of expressing *are* or *were* by an Ar-hook, is a novel feature of Standard Phonography; and so also, consequently, the method of distinguishing between *which are*, *which were*; *such are*, *such were*, etc. The phrase *which were so* would have been written by the Old Phonography Chay² Weh² Ea²; *i. e.*, would have required one character and two liftings of the pen more than the Standard-Phonographic expression.

¹² **that they never could be**.—245. The advantage of a good word-sign or contraction is not simply in the saving of strokes, but also in securing greater powers of phrase-writing. To illustrate—the Standard-Phonographic word-sign for *never* not only saves in this instance one of the slowest kind of strokes (a heavy curve), but also secures a phrase-sign here which otherwise would have been impossible.

¹³ **more than**.—See p. 63, xvii. of this Reader.

¹⁴ **to solve**.—(a) As the first stroke of *solve* is not horizontal nor descending, *to* can not be implied as in writing *to himself* and *to (the) attainment* (see line 3, p. 8); for, if *Iss* were written on the line, the word would be in the second position; and if written below the line, in the third position. (b) I have in my own reporting tried the plan, in such cases, of omitting *to*—not implying it, but leaving it to be supplied by reference to the context. This is not entirely without difficulty. For this reason, and considering that it is better in some cases to write *to* than to imply it (as, for instance, in writing *to all*, *to our*), I returned to the plan of writing *to* in such cases also as *to solve*, *to rear*. (c) *To* might be implied, however, in such cases by writing the following word near the preceding; thus En Tee²-Emts:Slay

exhortations to the attainment¹⁵ of unattainable frames of mind.¹⁶ It could not condescend to the humble office of ministering to the comfort of human beings.¹⁷ All the schools regarded¹⁸ that office as degrading, some censured it as immoral. Once, indeed, Posidonius, a distinguished writer of the age of Cicero¹⁹ and Cæsar, so far forgot himself as to enumerate among the humbler²⁰ blessings which mankind owed to philosophy, the discovery of the principle of the arch, and the introduction of the use of metals. This eulogy²¹ was considered as an affront,²² and was taken up with proper spirit. Seneca vehemently

Vee, in attempts to solve. But I do not know or think that this plan would be without difficulty. (d) It is well, however, when some phrase beginning with *to* is occurring frequently, even if *to* would usually be expressed in writing such phrase, to save the stroke either by absolutely omitting *to*, or by implying it by writing the following word near the preceding.

¹⁵ **to the attainment.**—A distinction should be made between *supplying* and *implying*. In this phrase, only *To* is implied; but whether *a-n* or *the* follows the *to* or not is a matter to be determined by reference to the context. *The*, in this phrase, therefore, is to be *supplied*. 250, 3.

¹⁶ **frames of mind.**—See p. 61, vi. of this Reader

¹⁷ **to the comfort of human beings.**—The advantage of using, as in the Reporting Style of Standard Phonography, the principle of proximity to imply *of* only, and leaving a following *a-n* or *the* to be *supplied*—instead of implying, as in the Old Phonography, *of the*—is the saving, in a vast number of cases, not only the writing of *Of* (Petoid¹), and also *a-n*, but the avoiding either frequent liftings of the pen or difficult junctions.

¹⁸ **regarded.**—See p. 61, vii. of this Reader.

¹⁹ **Cicero.**—The plan of writing a large initial circle was first presented in the Hand-Book. It makes an average saving of 14 per cent. (see Part V., § 9) over the Old Phonographic way of writing the syllables *sys-*, *sus-*, etc., in such words as *system*, *sustain*, *Sicily*, *Cicero*, *Cæsar*; besides adding to the power of phrase-writing, and, in many cases, securing greater analogy or convenience of form. For example, *consistent*, Ses-Tent¹; *inconsistent*, or *in consistent*, Ensces-Tent¹ (Old Phonography, En¹:Iss-Est-Ent); *sustain*, Ses-Ten²; *in sustaining*, Ensces-Ten²: 'ing';—*suspect* (*reporting style*), Ses-Pec² (Old Phonography, Es-Spee-Ket); *unsuspecting*, Ensces-Pee²: 'ing.'

²⁰ **humbler.**—175. See p. 61, ix. of this Reader. See, also, p. 186 of the Phonographic Intelligencer.

²¹ **eulogy.**—The plan of joining Brief Way and Yay as simply *w* and *y* is a novel and valuable feature of Standard Phonography, securing legibility in many cases where, to secure it in the Old Phonography, the *w* or *y* had to be written in the vowel-place, necessitating a lifting of the pen which Standard Phonography avoids. It is also valuable because of facilitating phrase-writing.

²² **as an affront.**—The expression of *a-n* by a horizontal or a perpendicular tick was originated by the author. Its value is well illustrated in this little phrase, in which two liftings of the pen, that would have been required by the Old Pho-

disclaims these insulting compliments. Philosophy, according to him,²³ has nothing to do with teaching men to rear arched roofs over their heads. "The true philosopher does not care whether he has an arched roof, or any roof. Philosophy has nothing to do with teaching men the uses of metals."²⁴ She teaches us²⁵ to be independent of all material substances,²⁶ of all mechanical contrivances." He labors to clear²⁷ Democritus from the disgraceful imputation of having made the first arch, and Anacharsis from the charge of having²⁸ contrived the potter's-wheel. The business of these philosophers was to declaim in praise of poverty, with two millions sterling out at usury;²⁹ to meditate epigrammatic³⁰ conceits about the evils of luxury, in gardens which

nography, are saved. 71. *And* is expressed in Standard Phonography in the same way. 69, R. 2. Please see also Note 7, above.

²³ *according to him*.—In the Old Phonography, Kred¹ was given for *according* or *according to*, and Nerd¹ for *in order* or *in order to*. This is an absolute proof that the plan of implying *to*, even by joining the following to the preceding word, was not a *principle* of the Old Phonography. In Standard Phonography there is no lame and exceptional method of meeting an acknowledged necessity (namely, of getting rid, so far as possible, of writing the frequent *to*); but the Gordian knot is cut by implying *to* in accordance with a principle. See p. 61, v. of this Reader. Notice the application of this principle in the very next phrase, "has nothing to do," which would very probably have been written by any one of the publishers of the Old Phonography, Iss² En-Ith²-Ing Petoid²-Dec, *i. e.*, with two strokes and two liftings of the pen more than is required by Standard Phonography.

²⁴ *men the uses of metals*.—*The*, when not connected closely with the preceding word, is usually, in the author's practice, expressed by the dot; though it is allowable to join it to the following word by a tick adapted to the position of that word. For instance, "the uses" here might have been written Chetoid-Es³-Iss.

²⁵ The *principle* of joining *us* by a circle or by enlarging a circle is a novel and valuable feature of Standard Phonography. p. 182, R. 2. It very frequently is nearly equivalent to saving entirely the expression of *us*, and often amounts to more, by saving the lifting of the pen.

²⁶ *of all material substances*.—The advantage of the novel, Standard-Phonographic principle of adding *all* by an El-hook to the vowel-dashes among other signs, is partially illustrated in this case. Without it, there would be required after making *of* (Petoid¹) the lifting of the pen and the making of the heavy dash, Bedoid¹. The same gain is repeated in the very next phrase. See Standard-Phonographic Dictionary, under *Of*; and p. 62, xiv. in this Reader.

²⁷ *he labors to clear*.—*To* is here meant to be implied by writing Kler in the fourth position. 263, b. *At* is placed by mistake a little too near *labors*.

²⁸ *of having*.—It is better in this case to add *having* by the hook and dot than to imply *of* and write Vee and the dot.

²⁹ *out at usury*.—See p. 63, xvi. of this Reader.

³⁰ *epigrammatic conceits*.—Generally, in the Reporting Style, the *Kay* of the termination -Met-Kay may be omitted.

moved the envy of sovereigns ; to rant about liberty, while fawning on the insolent and pampered freedman of a tyrant ;³¹ to celebrate the divine beauty of virtue with the same pen which had just before written a defense of the murder of a mother by a son. From the cant of this philosophy, a philosophy meanly proud of its own unprofitableness, it is delightful to turn to the lessons of the great English teacher. The philosophy which he taught was essentially new. Its object was the good of mankind, in the sense in which the mass of mankind always have understood, and always will understand, the word good. The aim of the Platonic philosophy was to exalt man into a god. The aim of the Baconian philosophy was to provide man with what he requires,³² while he continues to be a man. The aim of the Platonic philosophy³³ was to raise us far above vulgar wants. The aim of the Baconian philosophy³³ was to supply our vulgar wants. The former aim was noble ; but the latter was attainable. Ask the follower of Bacon what the new philosophy, as it was called in the time of Charles the Second,³⁴ has effected for mankind, and his answer is ready. It has lengthened life ; it has mitigated³⁵ pain ; it has extinguished diseases ; it has increased the fertility of the soil ; it has given new securities to the mariner ; it has spanned great rivers and estuaries with bridges, of form unknown to our fathers ;³⁶ it has guided the

³¹ **freedman of a tyrant.**—*Of* a would have been omitted, had there been room after the word *freedman* for the word *tyrant*. In the author's practice, *of* a is omitted in such cases even, as it will be in some cases in the engraved exercises.

³² **with what he requires.**—262. See, also, p. 61, x. of this Reader.

³³ **"Platonic Philosophy" and "Baconian Philosophy."**—This exercise is a good illustration of progressive contractions. The first time a rather slowly-written phrase or word occurs, it may be written without contraction ; but if it should occur again, and the reporter should anticipate its recurrence, he may contract it to some extent. If it should occur *frequently*, he may contract it more and more until the utmost brevity has been attained. Such are special contractions. If I were reporting a lecture in which I anticipated the frequent occurrence of the phrases, "Platonic philosophy" and "Baconian philosophy," I should probably write Pel-Fel, or even Plef, for the former, and Bee-Fel, or even Bef, for the latter. Be sure to read, in this connection, Comp., § 237, R. 2.

³⁴ **Charles the Second.**—When several Es-sounds occur together, one or more may be omitted to secure the advantage of a phrase sign. p. 194, R. 8.

³⁵ **mitigated.**—p. 168, R. 8 ; p. 61, vii. of this Reader. This novel principle of Standard Phonography is of such frequent application that even if the gain effected by it in each instance were slight, it would in the course of a single hour's reporting save a great many strokes, and also many liftings of the pen, in writing both words and phrases.

³⁶ **to our fathers.**—Pretoid² for *to our* is quicker than Ar⁴. It is also better for phrase-writing.

4 thunderbolt innocuously from heaven to earth; it has lighted up the night with the splendor of the day; it has extended the range of the human vision; it has multiplied the power¹ of the human muscles; it has accelerated motion; it has annihilated distance; it has facilitated intercourse, correspondence, all friendly offices, all dispatch of business; it has enabled man to descend to the depths of the sea; to soar into the air;² to penetrate securely into the noxious recesses³ of the earth, to traverse the land on cars which whirl along without horses, and the ocean in ships which sail against the wind. These are but a part of its⁴ fruits, and of its first fruit. For it is a philosophy which never rests, which is never perfect. Its law is progress. A point, which was yesterday invisible, is its goal to-day, and will be its starting-post to-morrow.—*Edinburgh Review*.

LOGIC.

In every instance in which we *reason*,⁵ in the strict sense of the word, *i. e.*, make⁶ use of arguments, whether for the sake of refuting an adversary, or of conveying instruction, or of satisfying our own minds on

4 ¹ **power**—*Power* being a rather frequent word, it is well to write it Pee³-Ray instead of Pee-Ar, to secure the greater speed of the straight line for *r*, and also so that the analogous form, Pee³-Ref, may be used for the derivatives *power-ful-ly-ness*. To write *power* with Pee-Ar and *powerful* with Pec-Ref would be a confusing change of outline.

² **into the air**.—If this were occurring frequently, I should write it En-Tee²-(a)Ar.

³ **noxious recesses**.—In the Reporting Style of Standard Phonography, words ending in the sounds, *shūs-li-nes*, are usually contracted,—the contraction ending with Ish; and if the word should be long, and less of the word would suffice to characterize it, even more may be cut off; as in Pren¹, *pernicious-ly-ness*.

⁴ **but a part of its**.—This phrase is but one of thousands of instances in which the novel characteristics of Standard Phonography combine to effect a great gain over the Old Phonography. This phrase in the Old Phonography would have been written Tetoid² ā² (heavy dot) Pee²-Ret Petoid¹-Tees, nine strokes and liftings of the pen. This phrase in Standard Phonography requires only four strokes, *i. e.*, it is twice as fast as the Old Phonographic expression.

⁵ **we reason**.—p. 168, R. 3, b.

⁶ **make**.—The full forms for *make* and *take* are too long for the Reporting Style; they are, therefore, provided in Standard Phonography with word-signs—Em², make; Tee², take (Tee², took). See phrases beginning with MAKE and TAKE in the Standard-Phonographic Dictionary.

any point, whatever may be the subject we are engaged on, a certain process takes place⁶ in the mind, which is one and the same⁷ in all cases, provided it be correctly conducted.

Of course it can not be supposed that every one is even conscious of this process in his own mind; much less, is competent to explain the⁸ principles on which it proceeds. This indeed is, and can not but be, the case with every other process respecting which any system has been formed; the practice not only may exist independently of the theory, but *must* have preceded the⁹ theory. There must have been Language before¹⁰ a system of Grammar could be devised; and musical compositions, previous to the science of Music. This, by the way, will serve to expose the futility¹¹ of the popular objection against Logic, that men may reason very well who know nothing of it. The parallel instances adduced show that such an objection might be applied in many other cases, where its¹² absurdity would be obvious; and that there is no ground for deciding thence, either that the system has no tendency to improve practice, or that even if it had not, it might not still be a dignified and interesting pursuit.

One of the chief impediments to the attainment of a just view of the nature and object of Logic, is the not fully understanding, or not sufficiently keeping in mind, the SAMENESS of the reasoning process in all cases. If, as the ordinary mode of speaking would seem¹³ to indicate,

⁷ **which is one and the same.**—The *is* is omitted here so as to secure a phrase-sign for a frequent phrase—*one and the same*.

⁸ **to explain the.**—The plan of omitting *Kay* in many such words as *explain*, *explore*, *expend*, etc., is a novel and valuable characteristic of Standard Phonography. It not only saves a stroke, but in many cases avoids a difficult junction within the word, and facilitates joining with other words.

⁹ **but must have preceded the.**—See 249; and especially 251, 3.

¹⁰ **before a system of Grammar.**—See remark under ABOVE in the Standard-Phonographic Dictionary. This phrase illustrates the advantage of the reporter's availing himself of every judicious expedient. This phrase could not have been written without the use of three novelties of Standard Phonography, namely, the tick for *a*, the word-sign for *system* (depending upon the new principle of employing a large initial circle), and the *principle* of implying *of* by joining.

¹¹ **futility.**—Many words ending in *-ity* are provided in Standard Phonography with contractions by adding *t* by halving *El*, *Lay*, or an *El-hook* sign. This, of course, saves a stroke and a half, and in most cases an angle.

¹² **where its.**—221, R. 4. See, also, p. 63, xvi. of this Reader.

¹³ **would seem.**—(a) This phrase-sign closely resembles *In-Sem*; but I have never found any confusion arising from this. (b) Just as in the common orthography, when we know that a letter has several different powers, we readily discover the correct power to assign it in the case presented, so in stenographic matters we

mathematical reasoning, and theological, and metaphysical, and political, etc., were essentially different from each other, *i. e.*, different *kinds of reasoning*, it would follow, that supposing there could be at all any such science, as we have described Logic, there must be so many different species or at least different branches of Logic.

5 And such is perhaps the most prevailing notion. Nor is this much to be wondered at; since it is evident to all,¹ that some men converse and write, in an argumentative way, very justly² on one subject,³ and very erroneously on another, in which again others excel, who fail in the former. This error may be at once illustrated and removed, by considering the⁴ parallel instance of Arithmetic,⁵ in which every one is aware that the process of a calculation is not affected⁶ by the nature of the objects whose numbers are before us; but that (*e. g.*) the multiplication of a number is the very same operation, whether it

need apprehend no serious difficulty from different uses of the same thing, or from slight differences between different things, *so long as we are aware of such different uses or close resemblances, unless, of course, the law of legibility is too much neglected.* (c) When the same thing has different uses, or when things of different uses or values are not readily distinguishable of themselves, *the uses or values must be so different that one could not reasonably be substituted for the other in any case.* (d) This principle saves the phrase-sign Wuh-Sem; for, the use or value can not, in any case, reasonably (*i. e.*, so as to make sense) be substituted for the use or value of In-Sem. Try it. (e) This also saves Pretoid, Pletoid, Pestoid, Pentoid, Kletoid, Kestoid, etc., from the objection that they too closely resemble Pret, Plet, Pest, Pent, Klet, Kest, etc., as thoroughly and completely as it saves Petoid, Tetoid, Ketoid, Retoid, etc., from the precisely similar and, no less valid objection—which, however, is not now made, though it was formerly—that they too much resemble Pet, Tet, Ket, Ret, etc.

5 ¹ to all.—This is the quickest expression for this phrase. See To in the Standard-Phonographic Dictionary. See above, p. 71, N. 13, e.

² justly.—237, R. 1, b; p. 168, R. 5.

³ on one subject.—250, 3, On.

⁴ by considering the.—The plan of implying *-ing* preceding *a-n* or *the*, by writing the latter in the place of the '*-ing*'-dot, originated with the author. How admirably it works, and how valuable it is, will be seen in the course of reading the reporting exercises of this Reader. Isaac Pitman has proposed to use the disjoined tick at the end to signify the rarely occurring *-ings*. This plan supposes the objection that *-ings* written with a heavy dot can not be distinguished from *ing* written with a light dot. If this objection were valid in this case, it would be equally valid against the whole Phonographic plan of heavy and light dots for long and short vowels. See the same objection to the heavy dot for *accom*, disposed of in the Standard-Phonographic Dictionary under *Accom*.

⁵ arithmetic.—See above, p. 3, N. 33.

⁶ is not affected.—The word-sign for *is not* is here adapted to the position of *affected* for the sake of greater legibility. 246, 1.

be a number of men, of miles, or of pounds; though nevertheless persons may perhaps be found who are accurate in calculations relative to natural philosophy, and incorrect in those of political economy, from their different degrees of skill in the subjects of these two sciences; not surely because there are⁷ different arts of arithmetic applicable to each of these respectively.

Others again, who are⁸ aware that the simple system of Logic may be applied to all subjects whatever, are yet disposed to view it as a peculiar method of reasoning, and not, as it is, a method of unfolding and analyzing our reasoning: whence many have been led⁹ (*e. g.*, the author of the Philosophy of Rhetoric) to talk of comparing Syllogistic¹⁰ reasoning with Moral reasoning; taking it for granted that it is possible to reason correctly without reasoning logically; which is, in fact, as great a blunder as if any one were to mistake *grammar* for a *peculiar language*, and to suppose it possible to speak correctly without speaking grammatically. They have, in short, considered Logic as *an* art of reasoning; whereas (so far as it is an art) it is *the*¹¹ art of reasoning; the logician's object being, not to lay down principles by which one *may* reason, but by which all *must* reason, even though they are not distinctly aware of them¹²—to lay down rules, not which *may* be followed with advantage but which can not possibly be departed from¹³ in sound reasoning.—*Whately's Elements of Logic*.

GEOLOGY.

THE ~~power~~ in which the geologists have been able to restore the history of the primeval earth, affords one of the most brilliant triumphs of the human intellect. Chemistry, botany, mineralogy, and

⁷ because there are.—272; also p. 62, xii. of this Reader.

⁸ who are.—173, R. 5; also p. 62, xv. of this Reader. See these notes, p. 4, ¶. 13, c.

⁹ many have been led.—249.

¹⁰ syllogistic.—Contractions for words ending in *istic-al-ally* are usually formed in analogy with this contraction; for example, Ker²-Kayst, characteristic; Chest², atheistic-al.

¹¹ the.—69, R. 1.

¹² aware of them.—See p. 61, vi. of this Reader.

¹³ departed from.—244, R. 8 (2). In this phrase, the peculiar Standard-Phonographic principle of writing the present for the past time whenever a stroke or more can be saved thereby, not only saves a stroke and the difficult obtuse angle formed by Per and Ted, but avoids the lifting of the pen which would otherwise have been required.

physical geography¹⁴ have all¹⁵ aided in unfolding this enigma; but it is¹⁶ perhaps to comparative anatomy, which enables us to identify an animal by a single bone, that the principal merit is due. A laborer, in blasting a limestone rock or sinking a well, throws up a bone, which has been buried there¹⁷ for millions of ages:¹⁸ it is looked upon with wonder by the simple rustic, who supposes that it must have been there¹⁹ ever since the flood; but, to the eye of Cuvier,²⁰ that bone suggests a whole animal, with all the conditions necessary for its existence. The mastodon, the megatherium, the paleotherium, and pterodactyl are thus restored to our natural history,

6 and live again in our literature. Nor is this all; for, where there are no bones to speak, the strata often contain the impress of their¹ former inhabitants. In a thin bed of clay, occurring between two² beds of sandstone, this evidence is often preserved. The

¹⁴ and physical geography.—The word *physical* written alone would not be contracted; and this contraction of it is to be regarded as falling under the rule for special contractions. See these notes, p. 3. N. 33. Words ending in *-ography-ic-ical* are usually provided with contractions ending in Ger, in analogy with this contraction. See Standard-Phonographic Dictionary, under ADMONISHED-ITION and APPREHENSIVE.

¹⁵ have all.—178, R. 4; and p. 62, xiv. of this Reader. See phrases beginning with HAVE ALL in the Standard-Phonographic Dictionary.

¹⁶ but it is.—This is distinguishable from Tees³ both from the context and from the fact that it commences slightly above the line, while one half of Tecs³ is above the line. This useful phrase-sign was first presented by the Hand-Book.

¹⁷ which has been buried there.—264; and p. 62, xii. of this Reader.

¹⁸ for millions of ages.—The Old Phonography was defective in not having provided any word-signs for the frequently occurring numerical denominations—hundred-th, thousand-th, million-th.

¹⁹ that it must have been there.—This phrase can be rendered perfectly distinct from *must be there*, by writing -Ems-Ben-Jedoid; but as the context furnishes sufficient distinction, I prefer this mode because more rapid.

²⁰ but to the eye of Cuvier.—Cuvier is pronounced kû/vîâ; ü being sound No. 29, and i, sound No. 2, of the Extended Alphabet. p. 210, § 25, No. 29; p. 2 6, § 24, No. 29; p. 201, § 2, 2; p. 2 2, § 7.—(b) This expression of these six words gains three strokes and one lifting of the pen over the Old-Phonographic expression.

6 ¹ of their.—Veedher¹ for *of thr*, and Vet¹ for *of it*, are new and useful word-signs introduced by the Hand-Book.

² two.—As numbers are usually written by figures, as 3, 4, 5, 6, 7, I find it generally most convenient to write *two* in the same way; and besides, Bedoid² is not so distinct as 2; though, of course, in phrases, such as *one or two*, Wen²-Bedoid; *two or three*, Bedoid²-Ther; *year or two*, Yeh¹-Bedoid; the word-sign must be used.

ripple-mark, the worm-track, the scratching of a small crab on the sand, and even the impression of a raindrop, so distinct as to indicate the direction of the wind at the time of the shower—these, and the footprints of the bird and reptile, are all stereotyped, and offer an evidence which no argument can gainsay, no prejudice resist, concerning the natural history of a very ancient period of the earth's life. But the wave that made that ripple-mark has long ceased to wash those shores. For ages has the surface then exposed been concealed under great thicknesses of strata. The worm and the crab have left no solid fragment to speak of their form or structure;³ the bird has left no bone that has yet been discovered;³ the fragments of the reptile are small, imperfect, and extremely rare. Still, enough is known to determine the fact; and that fact is all the more interesting and valuable from the very circumstance under which it is presented.—*Prof. Ansted.*

EVIDENCE OF THE CIRCULATION OF THE BLOOD.

1. With the microscope, in the transparent parts of animals, the blood can be seen in motion; and if its course be attentively⁴ observed, its route may be clearly traced.

2. The membranes, termed valves, are so placed as to allow of the freest passage to the blood in the circle described; while they either altogether prevent, or exceedingly impede, its movements in any other direction.

3. The effect of a ligature placed around a vein and an artery, and of a puncture made above the ligature in the one vessel and below it⁵ in the other, demonstrates both the motion of the blood and the course of it. When a ligature is placed round a vein, that part of the vessel which is most distant from the heart becomes full and turgid, on account of the accumulation of blood in it; while the part of the vessel which is between the ligature and the heart becomes empty and flaccid.

³ "structure" and "discovered."—The engraving, by presenting a larger space than usual after these words, affords a good illustration of the manner of writing by a good reporter to indicate punctuation. By leaving little spaces, in this way, corresponding to the pauses of the voice, the legibility of the writing will be greatly increased; for frequently the greatest difficulty in reading notes arises from misapprehending the punctuation.

⁴ attentively.—237, R. 1, b.

⁵ below it.—221, R. 4; and n. 63, xvi. of this Reader.

because it has carried⁶ on its contents to the heart and it can receive no fresh supply from the body. When, on the contrary, a ligature is placed round an artery, that portion of the vessel which lies between the ligature and the heart becomes full and turgid, and the other portion empty and flaccid. This can only be⁷ because the contents of the two vessels move in opposite directions—from the heart to the artery, from the artery to the vein, and from the vein to the heart. At the same time, if the vein be punctured above the ligature, there will be little or no loss of blood; while if it be punctured below the ligature the blood will continue to flow until the loss of it occasions death which could not be unless the blood were in motion, nor unless the direction of its course were from the artery to the vein, and from the vein to the heart.

4. If fluids be injected into the veins or arteries, whether of the dead

7 or the living body, they readily make their way and fill the vessels, if thrown in the direction stated to be the natural course of the circulation; but they are strongly resisted if forced in the opposite direction.

Such is the description, and, with the exception of the first proof, such the evidence of the circulation of the blood in the human body, pretty much as it was given by the discoverer¹ of it, the illustrious Harvey. Before the time of Harvey, a vague and indistinct conception that the blood was not without motion in the body had been formed² by several anatomists. It is analogous to the ordinary mode in which the human mind arrives at discovery, that many minds should have an imperfect perception of an unknown truth before some one mind sees it in its completeness, and fully discloses it. Having about the year 1620³ succeeded in completely tracing the circle in which the blood

⁶ because it has carried.—171, 3.

⁷ this can only be.—p. 169, R. 12.

⁸ there will be.—175; 178, R. 4, *b*; p. 62, xiv. of this Reader.

7 ¹ discoverer.—p. 194, R. 7.

² had been formed.—p. 169, R. 12.

³ 1620.—Throughout these exercises I have given the common figures for dates, instead of Phonographic numerals; because if any one were not disposed to make use of the Phonographic numerals, he need not be troubled to read them; but any one who has studied them may substitute them for the figure; as for instance, Kays-Lay-Tee, for 1620. I have sometimes, in order the better to distinguish the Phonographic numerals, written a long Kay above the line, and written the remainder of the date below; thus, Kay¹:Slay-Tec=1620. This corresponds to the longhand practice, which is sometimes followed in these exercises, of placing

moves, and having at that time collected all the evidence of the fact, with a rare degree of philosophical forbearance, Harvey still spent no less than eight years in re-examining the subject and in maturing the proof of every point, before he ventured to speak of it⁴ in public. The brief tract which at length he published was written with extreme simplicity, clearness, and perspicuity, and has been justly characterized as one of the most admirable examples of a series of arguments deduced from observation and experiment that ever appeared on any subject.

Contemporaries are seldom grateful to discoverers. More than one instance⁵ is on record, in which a man has injured his fortune and lost his happiness through the elucidation and establishment of a truth which has given him immortality. It may be that there are physical truths yet to be brought to light, to say nothing of new applications of old truths, which, if they could be announced and demonstrated to-day, would be the ruin of the discoverer. It is certain that there are moral truths to be discovered, expounded, and enforced, which, if any man had now penetration enough to see them, and courage enough to express them, would cause him to be⁶ regarded by the present generation with horror and detestation. Perhaps during those eight years of re-examination, the discoverer of the circulation sometimes endeavored in imagination to trace the effect which the stupendous fact at the knowledge of which he had arrived would have on the progress of his favorite science; and, it may be, the hope and the expectation occasionally arose, that the inestimable benefit he was about to confer on his fellow-men would secure to him some portion of their esteem and confidence. What must have been his disappointment when he found, after the publication of his tract, that the little practice he had had as a physician by degrees fell off! He was too speculative, too theoretical, not practical. Such was the view taken even by his friends. His ene-

a long stroke (which may be regarded as a long l) *before* the concluding figures of a date.

⁴ **before he ventured to speak of it.**—It is sometimes well to vocalize a word-sign in phrase-signs when there is seen a possibility of its being read for some other word. In this case, however, there is no such necessity for the vocalization of *Speak*; for the context will not allow it to be read for anything but *Speak*; and it is a principle of Standard Phonography to have the word-signs and contractions so constructed that they may be introduced in phrases without their legibility being seriously impaired thereby.

⁵ **more than one instance.**—250, 3.

⁶ **would cause him to be regarded.**—In this case *be* is added to *him* by widening the Em, and *to* is omitted. *To be* may frequently be added to Em in this way; for instance, *Kel*²-Emb, claimed to be; *Tee*²-Semb, it seemed to be; *Toe*²-Semben, it seemed to have been.

mies saw in his tract nothing but indications of a presumptuous mind, that dared to call in question the revered authority of the ancients; and some of them saw, moreover, indications of a malignant mind, that conceived and defended doctrines which, if not checked, would undermine the very foundations of morality and religion. When the evidence of the truth became irresistible, then these persons suddenly turned round and said that it was all known before, and that the sole merit of this vaunted discoverer consisted in having circulated the circulation. The pun was not fatal to the future fame of this truly great man, nor even to the gradual though slow return of the public confidence, even during his own time, for he lived to attain the summit of reputation.—*Philosophy of Health.*

RELIGION AND SCIENCE.

8 Nor less disparaging to God's wisdom, though less destructive to his goodness, was the geologic theory, invented and put forth¹ in 1839²—only fifteen years ago—by the Rev. Dr. Pye Smith, in order to reconcile the then common interpretation of the first chapter of Genesis with the demonstrations of geological science. Dr. Smith conceded so much to the science as to admit that our globe had existed for countless ages, and had been inhabited by various races of animals before Adam was created; but, for the sake of vindicating a literal interpretation of the Mosaic account of the creation—according to which sun, moon, stars, plants, animals, and man himself were created not quite six thousand years ago, and all within the compass of six diurnal days, of twenty-four hours each—he maintained that some-

8 ¹ and put forth.—p. 169, R. 16.

8 ² 1839.—It is always sufficient to write the last two figures of a date of the present century, and simply the last figure of the present decade. These figures may be preceded by an apostrophe: thus, '39 (1839), '0 (1860); or by a long stroke like Chay-Chay close to them. If a particular date or a few dates are frequently occurring, sufficiently distinguished to the memory of the reporter by the last figure, of course that figure would be all that need be written after the apostrophe or the long stroke. (In such a case, though the Phonographic numerals would be more rapid, it is sometimes better to employ the common figures, because they more readily catch the eye and are of advantage in finding a certain part of your notes.) But this plan must not be employed *if the reporter employs the plan of writing only the last figure of a date of the present decade*, UNLESS those dates belong to the present decade, or if not, are so few and so well known to the reporter that no confusion can possibly arise from writing only the last figure.

where, perhaps in some central province of Asia—no one knows its latitude or longitude, and no geography or geology has discovered any trace of it—there was a spot, some “ten miles square,” like the District of Columbia, where, while all outside of it, in the other parts of the globe, “was life and light, there reigned for a time only death and darkness amid the welterings of a chaotic sea; and which, at the Divine command, was penetrated by light, and occupied by dry land, and ultimately, ere the end of the creative week, became a center in which certain plants and animals, and finally man himself, were created.” Now what a disgraceful instance is this of the tenacity with which theological pre-conceptions are held, in defiance of philosophical truth! To suppose that while all the geological eras, one after another, were passing through their immense cycles, and while all the rest of the earth was advancing to a state of preparation for the residence of man, a little “preserve of chaos,” somewhere, should be carefully fenced in, and choicely kept, until six thousand years ago, when the work was there done in six days which it had elsewhere occupied countless ages to perfect; and that Moses knew all about this six days’ work, but did not know about the other; or, if he did know about it, kept his knowledge to himself! How efficacious would be the union and co-operation of true religion and true science in preventing such records of shame from being inscribed on the pages of history!

Everybody knows the effect of continued intermarriages among persons related by consanguinity. The cognate blood, unenriched and unstimulated from other fountains, soon breeds weakness, disease, and imbecility. Just so it is with a sect that shuts out truth because it was not embraced in the scheme of its founders. The ideas of such a sect have no alternative for their continued existence but *to breed in and in*, and this, by a psychological law as immutable as the physiological, soon begets a progeny of faith erroneous, absurd, imbecile, and idiotic.

But how can we woo Religion to wed Science? How can we reconcile Science, so long estranged, and now, I fear, more estranged than ever, to espouse Religion, and thus accept the only bridegroom that is worthy of her queenly beauty and her magnificent dowry?

I answer, Science is not sectarian. It does not confine itself to any segment of the circle of philosophic truth, but seeks to embrace the entire circumference. At the present day a bigot in science can not live.

9 Its pure empyrean air either exorcises the demon of bigotry out of him, or sends him and it after the swine of the Gadarnes, to

be choked in the sea of oblivion. Let any man at this time, in any scientific body or association in Christendom, defend any dogma on the authority of his government, or by any decree of old council, or assembly, or sanhedrim, against the facts of observation and the results of experiment, and he is considered as blaspheming against the "higher law," and his words accounted as "vain babbling." He can not be heard to set up theory against fact, authority against experience, or the tradition of a thousand years against the demonstration of yesterday. The only religion, therefore, with which science will freely and rejoicingly¹ consent to live and to work, is an unsectarian religion. Any other union is forced and unnatural, involving discord, dishonest compliances, and a suspension of progress in the pursuit of truth. In fine, any other union is not wedlock, but concubinage only. Science has no creed or articles of faith which a man must subscribe before he can be allowed to enroll his name as her follower, and to offer his acceptable contributions at her shrine. Science welcomes all new truth, all honest lovers of truth, and all honest inquirers after truth from whatever quarter they may come; and the recommendation of her votaries is, not that they have attached themselves to the school of Werner or Hutton, of Newton or Laplace, *but that they have not*. The great book of Nature is her Bible. Devoutly she believes that, "'tis elder Scripture, writ by God's own hand," and she suffers no one to shut it up in order that he may open in its stead some philosophy of the Dark Ages, or substitute for it some cosmogony of the heathen. And therefore science demands of religion that she, too, shall love truth supremely; not Talmuds, nor acts of Parliament, nor decrees of Councils or Synods, and that she shall subject the old interpretation to every new test which the continual evolution or unrolling of God's providence shall supply.

Science is the interpreter of Nature. It reverently inquires; it listens to know; it seeks; it knocks to obtain communication; and then all that it does is reverently to record nature's processes, and accept them as true. And it demands that religion shall proceed on similar exegetical principles.—*Hon. Horace Mann.*

OUR FRIENDS IN HEAVEN.

SUMMER is coming to us once more, with its flowers, and its grass, and its waving trees; and naturally² in our gladness our hearts turn to

9 ¹ rejoicingly.—See Standard-Phonographic Dictionary, DUE, 4.

² and naturally.—261, R. 2.

our friends, scattered, driven hither and thither over life's prairie. How few can we³ draw to our side!—how few surround us in our walks, and gather in our home circle! Yet we think of them in their dispersion, and we send them letter or token, and receive from them from afar greeting and token in reply. But we have friends to whom we can send⁴ no word, no token. We are certain that we still *have* these friends. We call them ours; and though the places that once knew them now know them no more; though their name is effaced from the roll of living

10 names, yet we call them still our own. Amid our summer wreaths and joyous garlands, let there be¹ one to *Our Friends in Heaven*. Are we not richer for their being there? Are we not made nearer to heaven by thinking of them there? They have known us so intimately; they have known our history, our individualities, our soul-wants, our aspirations, our trials. We have wandered with them hand in hand through the tangled wood of life. We have lost our way together. We have hungered and thirsted together, and looked out² with weary and perplexed star-gazing, now trying this path and now that; and we have rejoiced together when our way has been made plain before us. We have seen them wrestle and strive with life, as we still must. We have seen their heart fail, and their hand fall slack, as ours,³ full oft, may do. We have seen them bear the wrench and strain, the cruel agony which life forces inexorably on all, in one or other⁴ of its phases; and, last of all, we have seen them at the river of death. We have seen the heaven opening, and the angels descending, and they have been borne from our sight, and as they rose they were transfigured, and became as the sons of God.

³ can we.—p. 169, R. 12.

⁴ we can send.—p. 163, R. 8; p. 169, R. 12; p. 62, xi. of this Reader. It is very desirable that such phrases as *we give, we can, we could*, which are spoken as rapidly as *I give, I can, I could*, should be as conveniently and rapidly written. To attain this, I introduced the method of joining *we* as a hook in a few such cases. See remarks as to different uses of the same signs and of those nearly alike, in Note 13, p. 71 of this Reader.

10 ¹ let there be.—See Standard-Phonographic Dictionary, DHR, 3, a.
² and looked out.—In this case the principle of writing the present for the past time is availed of. Were it not for this, there would have been required an additional stroke and lifting of the pen.

³ as ours.—246, 4.

⁴ in one or other.—See Standard-Phonographic Dictionary, DHR.

It is strange what a change is wrought in one hour by death. The moment our friend is gone from us forever, what sacredness invests him! Everything he ever said or did seems to return to us clothed in new significance. A thousand yearnings rise of things we would fain¹ say to him—of questions unanswered, and now unanswerable. All he wore, or touched, or looked upon familiarly, become sacred as relics. Yesterday these were homely articles, to be tossed to and fro, handled lightly, given away thoughtlessly; to-day we touch them softly, our tears drop on them; death has laid his hand on them, and they have become holy in our eyes. Those are sad hours when one has passed from our doors never to return, and we go back to set the place in order. There the room so familiar, the homely belongings of their daily life—each one seems to say to us, in its turn, “Neither shall their place know them any more.”

Ah!² why does this bring a secret pang with it, when we know that they are where none shall any more say, “I am sick!” Could only one flutter of their immortal garments be visible in such moments—could their face, glorious with the light of heaven, once smile on the deserted room, it might be better. One needs to lose friends to understand one’s self truly. The death of a friend teaches things within that we never knew before. We may have expected it, prepared for it, it may have been hourly expected for weeks; yet when it comes, it falls on us suddenly, and reveals in us emotions we could not dream. The opening of those heavenly gates for them startles and flutters our souls with strange, mysterious thrills unfelt before. The glimpse of glories, the sweep of voices, all startle and dazzle us, and the soul for many a day aches and longs with untold longings.

We divide among ourselves the possessions of our lost ones. Each well-known thing comes to us with an almost supernatural power. The book we once read with them, the old Bible, the familiar hymn; then, perhaps, little pet articles of fancy, made dear to them by some peculiar taste, the picture the vase—

11 how costly are they now in our eyes! We value them not for their beauty or worth, but for the frequency with which we have seen them touched or used by them; and our eye runs over the collection, and perhaps lights most lovingly on the homeliest thing which may have been oftenest touched or worn by them.

¹ we would fain.—262; and p. 61, x. of this Reader.

² Ah!—As the words *Ah!* and *Oh!* or *O!* are usually spoken quite slowly, I prefer to write them in longhand.

But there are invisible relics of our lost ones more precious than the book, the picture, or the vase. Let us treasure them in our hearts. Let us bind to our hearts the patience which they will never need again; the fortitude in suffering which belonged only to this suffering state. Let us take from their dying hand that submission and affliction which they shall need no more in a world where affliction is unknown. Let us collect in our thoughts all those cheerful and hopeful sayings which they threw out from time to time,¹ as they walked with us, and string them as a rosary to be daily counted over. Let us test our own daily life by what must be their now perfected estimate; and as they once walked with us on earth, let us walk with them in heaven.

We may learn at the grave of our lost ones how to live with the living. It is a fearful thing to live so carelessly as we often do with those dearest to us, who may at any moment be gone forever. The life we are living, the words we are now saying, will all be lived over in memory over some future grave. If we would know how to measure our words to living friends, let us see how we feel towards the dead. Let us walk softly; let us forbear and love; none ever repented of too much² love to a departed friend; none ever regretted too much tenderness and indulgence; but many a tear has been shed for too much hardness and severity. Let our friends in heaven, then, teach us how to treat our friends on earth; thus, by no vain fruitless sorrow, but by a deeper self-knowledge,³ a tenderer and more sacred estimate of life, may our heavenly friends prove to us ministering spirits.

The Apostle Paul says to the Christian, "All things⁴ are yours—life and death." Let us not lose either; let us make *Death* our own, in a richer, deeper, and more solemn earnestness of life. So those souls which have gone from our ark, and seemed lost over the gloomy ocean of the unknown, shall return to us, bearing the olive leaves of Paradise!—*Mrs. H. B. Stowe.*

11 ¹ *from time to time.*—250, 3, *From—to.*

² *too much.*—Some writers prefer in such phrases as *too much, very much, so much*, to write *much* in full. My own preference is to use the word-sign (Chay³), because writing a word in full part of the time, and part of the time by a word-sign, tends to cause hesitation.

³ *self-knowledge.*—p. 113, R. 14.

⁴ *all things.*—In the Old Phonography, the advantage of many phrase-signs was lost from prohibiting many junctions which the practiced writer will find sufficiently easy, especially by proper variations of the inclination of sloping strokes and of the curvature of curved ones. See Comp., § 25.

CREATION.

CREATION, in its primary import, signifies the bringing into being something which did not before exist. The term is therefore^a most generally applied to the original^b production of the materials whereof the visible world is composed. It is also used in a secondary or subordinate sense, to denote those subsequent operations of the Deity upon the matter so produced, by which the whole system of Nature, and all the primitive genera of things, receive their form, qualities, and laws.

There is no subject concerning which learned men have differed in their conjectures more than in this of creation. "It is certain," as a good writer^c observes, "that none of the ancient philosophers had the smallest idea of its being possible to produce a substance out of nothing," or that^d even the power of the Deity himself could work without any

12 materials to work upon. Hence some of them, among whom was Aristotle, asserted that the world was eternal, both as to its matter and form. Others, though they believed that the gods had given the world its form, yet imagined the materials whereof it is composed to have been eternal. Indeed, the opinions of the ancients, who had not the benefit of revelation, were on this head so confused and contradictory, that nothing of any consequence can be deduced from them. The free-thinkers of our own and of former ages have denied the possibility of creation, as being a contradiction to reason; and of consequence have taken the opportunity from thence to discredit revelation. On the other hand, many defenders^e of the sacred writings have asserted that creation out of nothing, so far from being a contradiction to reason, is not only probable, but demonstrably cer-

^a is therefore.—264, R. 6, 2.

^b to the original.—*To* is here implied by writing the *the*-tick (Petoid in this case) in the fourth position. 260, *b*.

^c good writer.—164, R. 2.

^d out of nothing.—The maxim of the ancients upon this subject was, *Ex nihilo nihil fit*—Nothing from nothing springs. (*b*) In this case it is better to express *of* by the Vee-hook than to imply it.

^e or that.—It is allowable to join *or* (Tetoid¹ to any following word to which *and* would be joined by a horizontal tick (*i. e.*, Ketoid).

12 ¹ many defenders of the.—Here *of the* are omitted, although the following word is carried to the next line, an example which the reporter may safely follow in almost all cases.

tain. Nay, some have gone² so far as to say,³ that from the very inspection of the visible system of Nature, we are able to infer that it was once in a state of non-existence." We can not, however; here enter into the multiplicity of the arguments on both sides; it is enough for us to know what God has been pleased to reveal, both concerning himself and the works of his hands. Men, and other animals that inhabit the earth and the seas; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth; and the expanse of the ocean—these we know to have been produced by his power. Besides the terrestrial world, which we inhabit, we see many other material bodies disposed around it in the wide extent of space. The moon, which is in a particular manner connected with our earth, and even dependent upon it; the sun, and the other planets, with their satellites, which, like the earth, circulate round the sun, and appear to derive from him light and heat; those bodies which we call fixed stars,⁴ and consider as illuminating and cherishing with heat each its peculiar system of planets; and the comets which at certain periods surprise us with their appearance, and the nature of whose connection with the general system of Nature, or with any particular system of planets, we can not pretend to have fully discovered; these are so many more of the Deity's works, from the contemplation of which we can not but conceive the most awful ideas of his creative power.

"Matter, however, whatever the varieties of form under which it is made to appear, the relative disposition of its parts, or the motions communicated to it, is but an inferior part of the works of creation. We believe ourselves to be animated with a much higher principle than brute matter; in viewing the manners and economy of the lower animals, we can scarce avoid acknowledging even them to consist of something more than various modifications of matter and motion. The other planetary bodies, which seem to be in circumstances nearly analogous to those of our earth, are surely, as well as it, destined for the habitations of rational, intelligent beings. The existence of intelligences of a higher order than man, though infinitely⁵ below the

² some have gone.—250, 3; p. 63, xix. of this Reader.

³ as to say.—As "*to say*" would be written Es⁴, Iss² may be joined, the same as to Tee⁴ in writing *as to it*, Iss²-Tee.

⁴ fixed stars.—This is a special contraction (237, R. 2), Ef standing for *fixed* and the consonants of *stars* being expressed by the Ster-loop and Iss.

⁵ infinitely.—One great object kept constantly in view by me in my Phonographic improvements was the removal of the disparities which existed in the Old Phonography, in which the outlines for many frequent and rapidly-spoken words

Deity, appears extremely probable. Of these spiri'tual beings, called *angels*, we have express intimation in Scripture. But the limits of the creation we must not pretend to define. How far the regions of space extend, or how they are filled, we know not. How the planetary worlds, the sun, and the fixed stars are occupied, we do not pretend to have ascertained. We are even ignorant how wide a diversity of forms, what an infinity of living animated beings may inhabit our own globe. So confined is our knowledge of creation, yet so grand, so awful, that part which our narrow understandings can comprehend.

"Concerning the periods of time at which the Deity executed his several works, it can not be pretended that mankind have had opportunities of receiving very particular information. Many have been the conjectures, and curious the fancies of learned men, respecting it; but, after all, we must be indebted to the sacred writings for the best information." Different copies, indeed, give different dates.

13 The Hebrew copy of the Bible, which we Christians, for good reasons, consider as the most authentic, dates the creation of the world 3944 years before the Christian era. The Samaritan Bible, again, fixes the era of the creation 4305 years before the birth of Christ. And the Greek translation, known by the name of the Septuagint version of the Bible, gives 5270 as the number of the years which intervened between these two periods. By comparing the various dates in the sacred writings, examining how these have come to disagree, and to be diversified in different copies; endeavoring to reconcile

were fifty per cent. slower than speech, so that if the other words could be written with the rapidity of speech, the reporter was obliged to fall behind in writing the slow words, of which, for example, the word *infinitely* (En-Ef-Net-El) was one, requiring four slowly-written strokes, *i. e.*, slow as compared with straight-lines. For *Infinite-ly*, etc., Standard Phonography provides a word-sign which can be written with sufficient rapidity; and by providing appropriate word-signs (of which this is, of course, but a single instance), by new principles of writing and new sources of brevity, and by general principles of contraction, "the rough places have been made smooth," so that the pen or pencil by an even movement keeps pace with the speaker. For further illustration—the old form Tetoid-Ketoid, when employed for *why* and *while*, was too slow, requiring two strokes for rapidly-spoken monosyllables, and allowing but little opportunity for joining in phrase; but when used, as in Standard Phonography, to represent two words, it is sufficiently rapid; and the use of Tetoid-Ketoid in this way, and providing quickly-written word-signs for *why* (Way¹) and *while* (Wel¹), serve to remove a disparity of speed which must have been felt by any Old Phonographer who has had to write after a rapid speaker such phrases as the following: *Why is it: why are you; why were you; while it; while thr; but a little time* (Tetoid¹²-Ketoid-Let-Tee); or *a-n* (Tetoid¹-Ketoid); but *I am* (Tetoid²-Ketoid-Em).

the most authentic profane with sacred chronology, some ingenious men have formed schemes of chronology plausible, indeed, but not supported by sufficient authorities, which they would gladly persuade us to receive in preference to any of those above mentioned. Usher makes out from the Hebrew Bible 4004 years as the term between the creation and the birth of Christ. Josephus, according to Dr. Wills and Mr. Whiston, makes it 4658 years; and M. Pezron, with the help of the Septuagint, extends it to 5872 years. Usher's system is the most generally received. But though these different systems of chronology are so inconsistent, and so slenderly supported, yet the differences among them are so inconsiderable in comparison with those which arise before us when we contemplate the chronology of the Chinese, the Chaldeans, and the Egyptians, and they agree so well with the general information of authentic history, and with the appearances of nature and of society, that they may be considered as nearly fixing the true period of the creation of the earth." Uncertain, however, as we may¹ be as to the exact time of the creation, we may profitably apply ourselves to the contemplation of this immense fabric.² Indeed, the the beautiful and multiform works around us must strike the mind of every beholder with wonder and admiration, unless he be enveloped in ignorance, and chained down to the earth with sensuality. These works every way proclaim the wisdom, the power, and the goodness of the Creator. Creation is a book which the nicest philosopher may study with the deepest attention. Unlike the works of art, the more it is examined, the more it opens to us sources of admiration of its great Author; the more it calls for our inspection, and the more it demands our praise. Here everything is adjusted in the exactest order; all answering the wisest ends, and acting according to the appointed laws of Deity. Here the Christian is led into the most delightful field of contemplation. To him every pebble becomes a preacher, and every atom a step by which he ascends to his Creator. Placed in this beautiful temple, and looking around on all its various parts, he can

13 ¹ we may be.—p. 168, R. 3. See p. 71, N. 13, of this Reader.

² this immense fabric.—The Compendium, § 27, 4, requires that a circle between two strokes shall be written in the most convenient manner. In Tecs-Kay, Tees-Pee, Chays-Gay, Chays-Pee, the most convenient manner is to turn the circle on the left-hand side of Tee and Chay. In such a combination as Dhecs-Em the question of convenience must be settled in favor of turning the circle on the right-hand side of Dhee; *i. e.*, so that it comes on the concave side of both Dhee and Em. Turning Iss on the back of Dhee seems to be very difficult to many writers, and in rapid writing the Dhee becomes almost Vee-Ar. As to Ef-Scm, the most convenient way of writing the circle is undoubtedly on the back of Ef.

not help joining with the Psalmist in saying, "O Lord, how manifold are thy works! in wisdom hast³ thou made them all."—*Buck's Theological Dictionary*.

THE AGE OF THE HUMAN RACE.

OF all the subjects which have occupied the attention of the scientific societies⁴ and journals of Europe during the past year, none have excited so much interest as the geological evidence lately adduced from various sources, tending to prove that the period of man's existence upon our planet has been vastly greater than⁵ that hitherto assigned by Biblical and common chronology. It is also a very noticeable circumstance that, notwithstanding this subject has occupied the

14 attention of the scientific men, generally, of Europe, during the past year, to a greater extent than any other, hardly a word relative to the evidence or discussion has found its way into any American publication (book or newspaper) save the *Annual of Scientific Discovery*. Whether theological prejudice or censorship has contributed¹ to this result, may be a question.² The following, however, is a brief *resumé* of the recent contributions which have been made³ to our knowledge on the subject:

Some two years ago or more, Mr. Leonard Horner, an English engineer of wealth, and a member of the Royal Society, undertook, in connection with⁴ some French engineers in the employ of the Pasha of Egypt, to determine the depth of the alluvial deposits in the valley

³ **hast thou made them.**—p. 168, R. 7.

⁴ **scientific societies.**—The word *society* is frequently represented in phrase-writing by Es. It is rendered more legible in such case by writing it through the last stroke of the preceding word.

⁵ **greater than.**—201, R. 8; and p. 63, xviii. of this Reader.

14 ¹ **contributed.**—'Contri' is here joined to Bet. See this word in the Standard-Phonographic Dictionary. p. 112, R. 8. Becshon² is a word-sign for *contribution*.

² **question.**—Ken² as a word-sign for *question-ed* was first introduced in the Hand-Book.

³ **which have been made.**—p. 169, R. 12.

⁴ **In connection with.**—250, 3, and example *With*.

of the Nile. This river, as is well known, is remarkable for its annual overflow, whereby a great part of all the arable land of Egypt is submerged for the period of several weeks, and covered with a thin deposit of mud, or sediment, which in geological language is termed "*alluvium*." This action recurring with great regularity, year after year, has produced on both sides of the Nile a strip of land of unexampled fertility, and is also yearly⁶ extending the delta or coast-line, at the mouth of the river, farther and farther⁶ into the Mediterranean. In all places in the valley of the Nile where the soil has remained undisturbed by human agency, the annual deposits of mud can be seen reposing upon each other with great regularity—each successive layer or stratum of sediment representing a year in time, in the same manner as the successive rings in the trunk of a tree represent the wood-growth of successive seasons. By counting, therefore,⁷ the number of layers in a given thickness of Nile deposit, we have an almost certain measure of the time required for its formation.

Mr. Horner's researches were based upon these facts, and were made by sinking a series of shafts, ninety-five in all, across the Nile valley, nearly in a line with, and crossing the site of, the ancient city of Heliopolis. In every case the alluvium was found to be regularly divided into layers, and the average of many careful measurements indicated that the rate of vertical increase of sediment was about three and one half⁸ inches per century. One of these shafts, in particular, was sunk close to the great monolithic statue of Rameses II., at Memphis, and it was found that there were nine feet four inches of Nile sediment between eight inches below the present surface of the ground and the lowest part of the platforms on which the statue stands. Now this statue has been determined by Lepsius and other Egyptian scholars to have been erected 1,361 years before Christ, and this date, added to 1858, gives, therefore, 3,219 years, during which the above-mentioned depth of sediment accumulated, a rate of increase in strict accordance with the⁹ results of the measurements above

⁶ yearly.—p. 118, R. 3, c.

⁶ farther and farther.—276, c. See p. 63, xx. of this Reader. The best Old-Phonographic expression for this phrase is Ferdher Ketoid-Ferdber.

⁷ counting, therefore.—The Dher-tick is here written in the place of the *-ing-dot*, to imply *-ing*; and *-fore* is added by an Ef-hook. See Standard-Phonographic Dictionary, DHR, 5.

⁸ 3½.—In writing fractions, the reporter may save himself the trouble of writing the horizontal line, as in the engraving.

⁹ In strict accordance with the.—p. 163, R. 10; 250, 3, and exar ple With.

alluded to. Below the platform of stone on which the statue rests, the shaft was driven thirty-two feet; but the lowest two feet consisted of sand, thus leaving thirty feet of true Nile sediment in an undisturbed condition below this foundation. At the base of this sediment, or at a depth of thirty-nine feet four inches from the present surface of the ground, fragments of pottery were found in a good state of preservation, and exhibiting some considerable artistic skill. Allowing now that the thirty feet of sediment covering these remains (below the platform of the statue) were deposited at the rate of three and one half inches per century, we have in the fragments of pottery a record of the existence of man 13,500 years before A.D. 1858, 11,500 years before the Christian era, and 7,600 years before the commencement of the reign of Menes as assigned by Lepsius; of man, moreover,

15 in a state of civilization sufficiently advanced to be able to fashion clay into vessels, and harden it¹ by heat.

The fragments in question are now deposited in the British Museum, and Mr. Horner, in exhibiting them to the Royal Society, expressed a confident opinion that their antiquity was at least equal to the calculation above given. At any rate, it seems certain that they were deposited in the place from whence they were taken long anterior to the time when the workmen of Rameses II. laid the platform for the reception of his statue, 3,000 years ago.

The results of Mr. Horner's investigations are, however, cast entirely into the shade by the discovery of flint weapons, spear-heads, axes, etc., associated with the remains of extinct animals—elephant, rhinoceros, bear, tiger, hyena, etc.—in undisturbed beds of gravel, in the north of France. The announcement of this discovery was first made by Mr. Evans, an English geologist, to the London Society of Antiquaries, in June, 1859, and subsequent researches have fully confirmed it. The weapons and bones occur in what is² geologically known as the *drift*, in the neighborhood of the town of Amiens,³ and present unmistakable

15 ¹ and harden it.—221, R. 4.

² In what is.—221, R. 4.

³ *Amiens*.—Pronounced *Amiä*,—(.) expressing the nasalization of the preceding *ä*. The *i* is represented by *Yay*, so as to help give a suggestive outline. For the stenographic representation of nasalized vowels, see p. 203, § 12. My usual plan is in reporting foreign names, when their pronunciation is quite different from the values of the letters interpreted by general English analogies, to write the word as though it were English; for instance, writing *Amiens* as though it were pronounced *Am'ienz*. This, of course, is upon the supposition that the orthography is known. If not, you are, of course, to write the spoken word.

evidence of having been buried coterminously. At the meeting of the British Association⁴ in September, 1859, Sir Chas. Lyell, who has hitherto favored the received chronology respecting man's existence as a race, said that he fully believed that the antiquity of these flint weapons was "immensely great as compared with the times of either history or tradition ;"⁵ and it is conceded by all geologists that the continued existence of tropical animals is not possible in Central Europe, under the present conditions of climate. The conclusion, therefore, seems unavoidable, that there were races of men inhabiting Europe at a period when this temperature was altogether different from what it now is, and when the country was the natural habitation of species of animals now restricted to the tropics.—*Life Illustrated*.

THE INFALLIBILITY OF THE CHURCH.

THE infallibility of the Church of Rome has been one of the great controversies between the Protestants and Papists. By this infallibility it is understood that she can not at any time cease to be orthodox in her doctrine, or fall into any pernicious errors ; but that she is constituted, by Divine authority, the judge of all controversies of religion, and that all Christians are obliged to acquiesce in her decisions. This is the chain which keeps its members fast bound to its communion ; the charm which retains them within its magic circle ; the opiate which lays asleep all their doubts and difficulties ; it is likewise the magnet which attracts the desultory and unstable in other persuasions within the sphere of popery, the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.

Under the idea of this *infallibility*, the Church of Rome claims—1. To

⁴ **British Association.**—If this should occur frequently, it might be written Bretseshon¹, and British Society, if occurring frequently, might be written Brets¹, the circle standing for *society*, the entire contraction transferred to common print being "Brit. S."

⁵ Prof. Agassiz estimates the age of a human foot and jaw, discovered by him in the coast limestone of Florida, from data furnished by the growth of the land, at 185,000 years. [In an Essay contributed to Types of Mankind.]

In making an excavation at New Orleans, an Indian's skull was found beneath four cypress forests, the production of each of which, it is estimated, required 14,400 years. Allowing a period of 500 years' rest between the different productions, 59,100 years must have passed away since the skull was deposited in the position where it was discovered.

determine what books are and what are not canonical, and to oblige all Christians to receive or reject them accordingly. 2. To communicate authority to the Scripture; or, in other words, that the Scripture (*quoad nos*), as to us, receives its authority from her. 3. To assign and fix the sense of Scripture, which all Christians are submissively to receive.

16 4. To decree as necessary to salvation whatever she judges so, although not contained in Scripture. 5. To decide all controversies respecting matters of faith. These are the claims to which the Church of Rome pretends, but which we shall not here attempt to refute, because any man with the Bible in his hand, and a little common sense, will easily see that they are all founded upon ignorance, superstition, and error. It is not a little remarkable, however, that the Roman Catholics themselves are much divided as to the seat of this infallibility, and which, indeed, may be considered as a satisfactory proof that no such privilege exists in the Church. For is it consistent with reason to think that God would have imparted so extraordinary a gift to prevent errors and dissensions in the Church, and yet have left an additional cause of error and dissension, viz., the uncertainty of the place of its abode? No, surely. Some place this infallibility in the Pope or Bishop of Rome; some in a general council; others in neither Pope nor council separately, but in both conjointly; whilst others are said to place it in the church diffusive, or in all churches throughout the world. But that it could not be deposited in the Pope is evident, for many Popes have been heretics, and on that account censured and deposed, and therefore could not have been infallible. That it could not be placed in a general council² is as evident; for general councils have actually erred. Neither could it be placed in the Pope and council conjointly; for two fallibles³ could not make one infallible, any more than two ciphers could make an integer. To say that it is

16 ¹ as to the.—As to, Spetoid², rests on the line; but as to the is distinguished from it by the circle's resting on the line and the extending below the line. It is to the (i. e., the written in the fourth position to imply to) with as prefixed.

² In a general council.—Presuming that the phrase *general council* will occur frequently, I make here a special contraction for it, upon the principles of 237, R. 2. If I apprehended that it might conflict with the contraction for *Jesus Christ*, I would distinguish it by placing it in the third position.

³ fallibles.—The reporter may frequently write 'ble' by its sign 'Bee,' instead of Bel, thus making a slight though desirable saving in some cases. Capable, for instance, a contraction (Kay-Bel²) of the Corresponding Style, may be shortened a little more in the Reporting Style by leaving off the hook, i. e., by writing Kay-Bee³.

lodged in the church universal or diffusive, is equally erroneous; for this would be useless and insignificant, because it could never be exercised. The whole church could not meet to make decrees, or to choose representatives, or to deliver their sentiments on any question started; and less than all would not be the whole church, and so could not claim that privilege.

The most general opinion, however, it is said, is that of its being seated in a Pope and general council. The advocates for this opinion consider the Pope as the vicar of Christ, head of the church, and center of unity; and therefore conclude that his concurrence with and approbation of the decrees of a general council are necessary, and sufficient to afford it an indispensable sanction and plenary authority. A general council they regard as the church representative, and suppose that nothing can be wanting to ascertain the truth of any controversial point, when the pretended head of the church and its members, assembled in their supposed representatives, mutually concur and coincide in judicial definitions and decrees, but that infallibility attends their coalition and conjunction in all their determinations.

Every impartial person, who considers this subject with the least degree of attention, must clearly perceive that neither any individual nor body of Christians have any ground from reason or Scripture for pretending to infallibility. It is evidently the attribute of the Supreme Being alone, which we have all the foundation imaginable to conclude he has not communicated to any mortal, or associations of mortals. The human being who challenges infallibility seems to imitate the pride and presumption of Lucifer, when he said, "I will ascend, and will be like the Most High." A claim to it was unheard of in the primitive and purest ages of the church, but became, after that period, the arrogant pretension of papal ambition. History plainly informs us that the bishops of Rome, on the declension of the western Roman Empire,⁴ began to put in their claim of being the supreme and infallible heads of the Christian church; which they⁵ at length established by their deep policy and unremitting efforts; by the concurrence of fortunate circumstances; by the advantages which they reaped from the necessities of some princes, and the superstition of others; and by

⁴ **Western Roman Empire.**—*Roman* is here contracted to *Ar*. If this phrase were occurring frequently I would contract it (in accordance with the principle of 237, R. 2) to *Way²-Ar-Emp* (*i. e.*, *W. R. Emp.*).

⁵ **which they.**—In writing this phrase-sign, *Dhee* must be joined, as in the engraving, without an angle. If it should seem difficult, it should be the more practiced, until it becomes easy.

the general and excessive credulity of the people. However, when they had grossly abused this absurd pretension, and committed

17 various acts of injustice, tyranny, and cruelty; when the blind veneration for the papal dignity had been greatly diminished by the long and scandalous schism occasioned by contending Popes; when these had been for a considerable time¹ roaming about Europe, fawning on princes, squeezing their adherents, and cursing their rivals; and when the councils of Constance and Basil had challenged and exercised the right of deposing and electing the bishops of Rome, then their³ pretensions to infallibility were called in question, and the world discovered that councils were a jurisdiction superior to that of the towering pontiffs. Then it was that this infallibility was transferred⁴ by many divines from Popes to general councils, and the opinion of the superior authority of a council above that of a pope spread vastly, especially under the profligate pontificate⁵ of Alexander VI. and the martial one of Julius II.⁶ The popes were thought by numbers to be too unworthy possessors of so rich a jewel; at the same time it appeared to be of too great a value, and of too extensive consequence, to be parted with entirely. It was, therefore, by the major part of the Roman Church, deposited with, or made the property of general councils, either solely or conjointly with the Pope.—*Buck's Theological Dictionary.*

17 ¹ for a considerable time.—It is well to make use of a species of phrase-signs, like that for this phrase, in which, though there is a disjoining, the pen moves but a slight distance before commencing the disjoined word, that being made to overlap the preceding as a sort of indication that it forms a part of the phrase-sign, just as in cases of necessary disjoining in writing a single word, the disjoined part is made to slightly overlap the preceding one,—the word being thus distinguished from two words. See *d-ted* (Dee:Ted), 218. If in writing this phrase, *time* had been written *Tee*¹, there would have been lost the time of a long air-stroke, and, moreover, the writing would not be so legible; for, judicious phrase-writing adds to legibility.

² cursing their.—p. 62, xiii. of this Reader.

³ then their.—I prefer to join *there*, etc., by the Dher-tick than to employ the lengthening principle when it produces a form which needs vocalization to distinguish it from some other, though there is hardly ever any such necessity.

⁴ was transferred.—In accordance with the great principle of UNIFORMITY of Standard Phonography, all contracted words ending in -fer-red are contracted in like manner, as Refer-red, Ray²-Ef; Infer-red, En-Ef²; Transfer-red, Ters²-Ef.

⁵ profligate pontificate.— 236, 4.

⁶ Julius II.—p. 194, R. 8

AUDI ALTERAM PARTEM.⁷

[*Abstract of a Lecture by Rev. Dr. Cahill, delivered in Brooklyn. Reported in full by Andrew J. Graham.*⁹]

DEAREST brethren, I am now going to deliver a discourse upon what we call the Infallibility of the Catholic Church. By infallibility I do not mean that no man in the Church can fail, but that the doctrines taught by Christ to His Apostles are still taught in the Church, and will be taught throughout all countries and all time to the end of the world. The infallibility of the Church, therefore, means this, that I, having passed¹⁰ my examinations in college, taken out my degree, and being recognized and approved as a priest by my bishop, you may rely upon what I tell you with the same certitude as if you heard Christ

⁷ *Audi alteram partem*—Hear the other side.—A Roman and Grecian maxim of fairness and justice, which it would be well to adopt in modern times, especially as it may sometimes happen that after hearing both sides we may see that the truth lies with "the other side," or only in part with either, or *with neither*. "*Veritas nihil veretur nisi abscondi.*"—*Veritas visu et morâ, falsa festatione et incertis valescunt.*—*Tac.*

⁸ A reporter having established in the only possible manner a reputation for accuracy and impartiality, will find no difficulty, on account of difference of opinions, in getting business from parties of opinions directly contrary to his own, if the desire is to have a report at all. I do not say a *correct report*, for a garbled or misrepresenting report is no report at all. A misrepresentation of a speaker may be made from putting words into his mouth which it is known he never uttered—words calculated to subject him to odium or ridicule; which is morally nothing less than forgery and libel. A misrepresentation may be made by taking from his words clauses or sentences which serve to modify a proposition which, perhaps, without such modification, would be repugnant to the common-sense of mankind, and detestable to himself. This also is moral forgery and libel. A misrepresentation may also be made from throwing around the speaker such circumstances as will give to the reader an untrue idea of the spirit or occasion of the speech.

No reporter who would keep his soul unspotted from such injustice, will either seek or accept a situation as reporter upon any paper whose conductors either expect, require, or (what is the same) *allow* the misrepresentation of a speaker, *unless* it be with the most distinct understanding that he is not himself to be directly concerned in such disreputable business, and that his reports are not to be altered for the purposes of misrepresentation. No thoroughly honest reporter can take a less sturdy position than that; for, by the same reasoning that a man has a right to air because he has lungs, he has a right to think freely, and to utter his honest convictions, because he has a *soul*; and the cause of Everlasting Truth and every elementary principle of human rights demand that if a paper report his utterances, it shall do it fairly.

⁹ upon what.—221, R. 4.

¹⁰ that I having passed.—237, R. 1, b.

himself speaking. You say that is¹¹ a large proposition; it is, but I assert it boldly, with perfect confidence, believing it as firmly as my existence. I have no more doubt of it than I have of the life, death, or resurrection of Christ. I shall endeavor to fully convince you of the truth of this proposition.

I commence by saying that Christ ought to make as good rules for the soul as His Father has made for the body. You say Yes. The Father has established all the laws of Nature, and I want to know if any of them have ever failed? I think not. The sun has never been one second too late in his brilliant course since the day he said "Let there be light," and there was light. The tides have never ceased to flow since that time. The seasons have never failed—spring, summer, autumn, winter. The great panorama over your head appears to move with perfect order and regularity. All the plants arise in their proper time, decay, and fall into their autumnal graves, and are lost until another season; and the young baby plant makes its appearance the next spring, and perpetuates the memory of its parents, and goes on through ages. It is the same with the bird and the fish tribes. The animal tribes still carry out their¹² instincts, and there they are, family after family,¹³ and so it will be through ages to come. The vast variety of these philosophical phenomena are maintained with perpetual order and beauty. Whether this country were Moham-medan, Catholic, Christian, or Infidel, these laws remain the same. Do what you will, you can not cause an eclipse of the sun. By holding up your hand, you may cast a shadow on yourself, but you can not do away with the light of the great luminary. When you and I have discoursed upon this subject—

18 a favorite topic of mine—I say to you: These are the laws of the Father over nature. Don't you think there ought to be as good a set of laws for the soul instituted by Christ as these laws of the Father for nature? What would you think if two suns were made, when only one¹ would be necessary? I say No; it can not be; it would cause confusion. One sun is the proper plan; anything else would cause disorder. Everything seems to have been established to be permanent—to carry out his great philosophical economy. You

¹¹ you say that is a.—p. 167, R. 2; p. 62, xi. of this Reader.

¹² carry out their.—See p. 63, xvi.; p. 62, xiii. of this Reader.

¹³ family after family.—250, 8.

18 ¹ only one.—p. 169, R. 11.

agree with me decidedly that these laws are the same, whatever may be the people in the world; these laws are beyond their reach. Now, if the laws of nature are not dependent on the flitting opinions of men, how can it be believed that Christ instituted laws for the soul on any such basis, when the interests of the soul are so much more important than those of the philosophical economy? One soul is worth a million of suns—yea, worth all the suns that could ever escape from the fingers of the omnipotent Creator, because the soul has on it His own image. More—it has the blood of Christ upon it; and one drop of His blood is infinite in value.² As compared with the infinite value of the soul, all that He can ever create must be finite. I place that programme before you, and say that if you do not believe what I am going to say to you, you can not believe one word of Christ.

Christ addressing His Apostles said, "As the Father sent me, so I send you."

The first thing that strikes me is this *sending*. Was He not God, like His Father? Why does He acknowledge the inferiority of being sent? Could He not come Himself? This is the language of the Holy Ghost, the inspiration of the Holy Ghost through the pen of John, and every word of the text I shall read borrows omnipotent importance from the source whence it proceeds. "As the Father sent me." The Father gives Him a command, when one would suppose that He requires no command. He receives this command in His mediatorial office. Mankind having sinned, and being all sinful and cast out, how could they recover their position? How could finite men pay an infinite debt? How could fallen man restore himself? He had sinned against the Father, and heaven was bolted against him, and he was excluded, a rebel, banished, having lost all his position. Being in sin, he is not acceptable in the sight of God. But the Son of God—beautiful phrase—said: Father, I know that the blood of oxen can not please you, therefore I go. I will take man's flesh, his chains, his rags—all but his sins, on my bare head before you, and I shall pay the whole debt. I go at the command from my Father; I give you what He gave me. He sent me into the world to preach against sin, to advocate sanctity, to publish the gospel. I send you in the same office. Then as to the authority—so far as that goes, you have it.

No man can preach unless he has got a command from God the Father. He sent Christ to discharge this duty, and He subdelegates the power He receives Himself. That is what I call the commission. But you may say, where did these men who preach to you get the

² in value.—246, 1.

knowledge to discharge the duty? John xv. 15 :³ "All things whatsoever I have heard from my Father I have made known to you." Recollect, every word of this must be weighed in its atomic value. I do not like to be speaking Greek to you, but the Greek is, I will make it⁴ perfectly known to you. You have all knowledge. You know that warrant is from God, so far as it goes. The commission comes from the Father certainly, and the knowledge comes from the Father. Was this knowledge got from schoolmasters? No. From posture-masters? Certainly not. From elocutionists? Not at all. They may advance the telling of the knowledge, but the whole of the knowledge is from above. I send you

19 with my own office, I give you my own knowledge—exquisite warrant, title.

Mark xvi. 15 : "Go ye into the whole world, and preach the Gospel to every creature." He does not say, "I hope you will go." Imperative mood—"Go." Where? Into the whole world. "I command you to go and preach!" He does not say, "I hope you will preach—it will be a good thing to preach;" but he commands to preach. What? The Gospel I have published. To whom? To every creature. You have my authority, fully given me by my Father. You have all the knowledge you want for the purpose given from my Father. The whole world is your diocese—the field for your labors; all mankind your congregation. Go, therefore,¹ in consequence of your commission and your knowledge, into the whole world. Do not leave a corner of the earth which shall not be the scene of your labors. The boundlessness² of the whole horizon alone is the terminus of your exertions. Preach the Gospel to every creature. The Church, therefore, is commanded to send missionaries all over the world. All mankind are subjects of their official duties, and all mankind are clearly called upon to listen. The man who stays at home and reads does not discharge his duty; he is not listening to the official man. I do not care what he reads. He is not in the order. We shall presently learn that it will not do. We have now gone so far as to show the commission

³ John chapter 15 and verse 15.—275.

⁴ I will make it.—I usually vocalize Em and Tee, when shortened for *make it* and *take it*, with *ē*; but I have always found them legible when the vowel *has* been omitted.

19 ¹ go, therefore.—264, and R. 5, 2.

² boundlessness.—232, 7, and R. 1, c. This mode of expressing *-lessness*, and also the mode of expressing *-fulness*, were introduced by the author.

granted to us, and the knowledge that is communicated. "Go ye, therefore, and teach all nations." You are to do the whole command—you are to teach them. Do not allow any one to teach them without your control. You are the shepherds. Allow no man to feed your lambs without your sanction. Do not ask leave of the wolf to visit your flock. Do not ask permission of the wolf to go into your fold. "Go and teach all nations, teaching them to observe all things whatsoever I have commanded you." By this time I think everybody begins to see that these men have the Gospel in their mouths, and that all are commanded to go and learn of them. It would be absurd to go and teach all nations, unless they were called upon to learn from them, so that the command to go and teach all nations is the same as commanding all nations to learn from them, for there can not be teachers without learners—they are correlative words. It may, perhaps, be said that it is possible for me to go astray. No, I can not as long as I hold my place under the bishop, and he is in communication with the Pope.

Matt. xxviii. 19: "Go ye, therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." Go, teach them; I am not the teacher, but I am with you while you are teaching. He does not say I am with you in the present tense; "I am always with you, not a year or two, but until the consummation of the world." This language³ is exceedingly important. All mankind is your congregation, and the tenure of your office until eternity begins—until my Father seizes the pendulum of time, and stops the last moment of time, and eternity begins. What has the Father ever done like that? Compare that with the sun, the moon, and the tides. I expect that this rule will be as far beyond the Father's natural philosophy as the soul is beyond the body.

Timothy ii. 7. St. Paul said to Timothy, a bishop, "Timothy, I am appointed a preacher and an apostle, a doctor of the Gentiles in faith and truth." He had before listened to Christ's doctrine. I may be asked, Did the Apostles understand Christ as speaking to them? Did they comprehend him perfectly in knowing that they were appointed to this office? Yes. St. Paul said to Timothy, "I am appointed a preacher [to the whole world, of course] and a doctor in the faith and truth." The priests may make a mistake in politics. Probably they will,

³ this language.—The vowel ä is here inserted so that this phrase may not be read for what this outline more frequently represents—*this thing*.

20 because they are not educated in politics. But they can not make a mistake in faith. "I am with you." He stands by our side. Now I come with double force to you. You take that Gospel and read it at home, and you have no guarantee that you can not go astray; but there is guarantee that the priest from whom you are to learn can not go astray. He is with him. He is with me while I am talking. You come here to learn, and you have a guarantee that I can not make a mistake. This is the place where the guarantee is given, and nowhere else. "Timothy, my associate bishop, I am appointed a preacher." Paul was appointed by Christ, of course. "I am appointed a doctor, too, but I am limited to faith and truth; I am appointed to discharge all the duties that concern faith and truth. The Gospel, the fountain of truth, is my thesis." Paul appointed others, and they others again, and they others again,¹ and here we are. "Timothy," he said again, "the things you have heard from me before many witnesses, the same commend to faithful men, who will teach others also." The Father appointed Christ, two; Christ appointed Paul, three; Paul appointed Timothy, four; Timothy appointed others, five; and they appointed others, six; and so in succession down to us.

2 Tim. iv 1: "Timothy, I charge you before God and Jesus Christ, who shall judge the living and the dead, and I charge you by His coming and by His kingdom, to preach the Word." "Preach"—imperative mood. "Be constant, in season and out of season, reprove and rebuke, but do it in all patience." "I call upon you in the name of the Trinity to recollect your primal duty, to preach." We see now the original power communicated from the Father, communicated all along by the regular links of a chain.

20 ¹ and they others again.—There is furnished here an example of progressive degrees of phrase-writing. A number of words which might be written without lifting the pen may not be so expressed until it occurs a second time. Then, not only may these words be expressed by a single phrase-sign, but contractions may take place in the sign if it occurs frequently. This can not be better illustrated, perhaps, than by an example that occurred on a preceding page—the phrase, *Western Roman Empire*. The first time this occurred it would very probably be written Ways²-Ren-Ar Men:Emp Ray—*Empire* being disjoined because the junction might seem somewhat difficult. The next time it occurred *Empire* would probably be *joined*. Then, the next time, to avoid the somewhat difficult junction, *Roman* would be contracted to Ar; and for such a phrase, occurring several times, such a contraction would not impair legibility. But suppose that it occurs many times more—it will very probably be contracted (in accordance with the principles of 237, R. 2. b) to Way(for Western)-Ar(for Roman)-Elup(for Empire). i. e., W. R. Emp.

2 Cor., v. 20: "We are, therefore, ambassadors for Christ." We stand in His shoes. Paul was a scholar before he was called. He learned how to write well before the pen of inspiration was put into his hands. "For Christ we are ambassadors." What a beautiful phrase! What is an ambassador? The representative of the queen or king, so far as the authority is communicated. "Go to America," the Queen said to the ambassador, "and represent me. You can not declare war and make peace, but so far as I give you power plenipotentiary, you have the power of the Queen there *pro tanto*." As ambassadors of Christ, we hold His place. We are all ambassadors, exhorting as if God spoke in our mouths. So we hold the place of Christ, and our exhortation is the language and speech of God the Father. There is no more presumption for the bishop to say that he occupies such a position than for the chancellor to say, "I am chancellor;" for the general of the army to say, "I am commander-in-chief;" for the man in the navy to say, "I am chief admiral aboard this fleet." I have the power; I am the ambassador of Christ, and God speaks in my mouth. Turn the whole Bible through, and you can not find such another document. This is the fullest document in the whole Bible. Here is text after text, title after title, power after power²—an accumulation of titles and warrants for fear this great case should lose any importance for want of the largest amount of accumulative evidence.

Luke x. 16: "He that heareth you, heareth Me; he that despiseth you, despiseth Me." Now the Greek is better than the English. It says, "he who hears you, hears Me." It is not "who understands you, understands Me." The Greek word, *akouo*, signifies what falls on the ear. So perfectly are you identified with me in my office.

21 The moment your words fall upon the ear of a man, he is to take them as my words. Hearing and understanding in Greek are two words.

Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούσει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.¹

² text after text, title after title, and power after power.—276; p. 63, xix. of this Reader.

21 ¹ Pronounced, according to the usual modification of the Erasmian pronunciation, Ἡδ ακυρὼν ἡμῶν, ἐμῷ ακυρῇ; κὶ ἡδ ἀθητὼν ἡμᾶς ἐμῷ ἀθητῇ; ἡδ-δε ἐμῷ ἀθητὼν, ἀθητῇ τὸν ἀποστείλαντά με.

No system of stenography can enable a reporter to take down accurately a passage as long as this, in a language with which he is not nearly as familiar as his own; and hardly then, if the reporter has not accustomed himself to writing it, espe-

The moment your words barely fall upon the ear of a man, that moment he hears my words. He who despises you despises me. I am so identified with you that my words are your words, and a contempt of you is a contempt of me.

St. Paul uses a beautiful text, which you will not forget. "Faith," he says, "comes by hearing." He does not say faith comes by understanding. If you look at that text, there will be found more than at first strikes the eye. Faith comes by hearing. How can a man hear unless somebody speaks to him? Faith does not come by reading nor by reasoning. No; it comes from the speaking of the accredited orator.

Galatians iv. 13: "I preached the Gospel heretofore, and you received me as the angel of God, even as Christ Jesus." That answers all the objections you can propose. Did the Apostles understand what Christ said? Yes. But did the people understand? Yes. Gal. iv. 13: "I preached the Gospel heretofore, and you received me as the angel of God, even as Christ Jesus."²

cially if it should be uttered rapidly. But a reporter who has some general knowledge of one or more foreign languages, especially if he has a quick ear for discriminating sounds, may usually take a few words at the beginning, and the concluding word, and thus be able to complete the extract by referring to the proper books.

In this case, I very well knew that the speaker gave the Greek for Luke x. 16, which he had just before quoted, and upon referring to my Greek New Testament, I there found it; and the Greek letters being quite familiar to both eye and hand, it was easy to insert the quotation in my transcript.

The student will naturally ask, What would have been done if you had not been so fortunate as to get a clue to the passage? I will answer, that usually, unless you desire and are able to be very accurate, you would omit such passages; and in the majority of cases, such omission would be no detriment to a report; for, often such passages are thrown in more for a display of learning than to add anything by the way of idea or illustration. Take this very case. How much is lost of real force of argument, or of idea, by omitting this Greek quotation, and the sentences introducing it? Thus—

Luke x. 16: "He that heareth you heareth me; he that despiseth you despiseth me." Now the Greek is better than the English. It says, "He who hears you hears me." It is not "who understands you understands me." The Greek word, *akouo*, signifies what falls on the ear. . . . The moment your words barely fall upon the ear of a man, that moment he hears my words.

² I preached the Gospel—Christ Jesus.—When a reporter knows that he can have easy access to a work from which quotations are made, especially if the quotations are long, and particular reference is made, it will be sufficient to take the beginning and concluding words, and, of course, the reference to chapter, page, or section, if such a reference is given. The extracts can be afterward found and inserted in the transcript. (b) If the quotations are short, and the reporter wishes to save himself the trouble of reference, he may take the complete quotation. (c) But where the same quotation is made several times, it would not only be unnecessary

Now, you have the warrant given by the Father and by the Son ; you have Paul's assertion that the people of Galatia received him as if Christ spoke. Now, have I got out of my way ? Have I said a word too much when I said you were called upon to hear me as if Jesus Christ addressed you ? Not from any importance of mine, but from the office I hold. What the people of Galatia did, the people of Brooklyn ought to do. We have here the Galatians proving to your face my proposition. They received Paul as the angel of God, even as Christ Jesus. Would they not receive Timothy in the same way, and the men appointed by Timothy, wherever that Cross is seen.

Mark xvi. 16 : "Go, and preach the Gospel, and he that believeth and is baptized shall be saved, and he that believeth not shall be condemned."

Here we have Christ saying, "Go and preach"—two commandments—"and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." "Do you say that if the people believe the Gospel in the mouth of this man, that they are saved, and that if they believe not they shall be damned ?" Yes. Can there be any mistake in their believing ? No. How could God attach damnation as a penalty, unless they were wrong in rejecting it ? Could that faith be fallible ? No ; how could eternal fire be attached to disbelieving it, if it were uncertain or erroneous ? Therefore, it is a clear case that since Christ attaches eternal damnation to the man who does not believe my words, that my words must be as infallible as his own existence. How could He punish you by an eternal penalty, if my

to take it in full, *but injudicious* ; for the oftener the quotation—as, for instance, a text—is repeated, the more rapidly, as a usual thing, is it uttered ; and it may easily happen that it would be uttered so rapidly that the reporter would fall so far behind the speaker in taking it down, that he might lose the following sentence. (d) It is no discredit to a reporter that he can not take down a long and rapidly-uttered passage, quoted from the distinct memory or read from a book : for it may be uttered too rapidly to be reported. A practiced speaker can read with tolerably good articulation from 400 to 450 or 500 words in a minute—varying, of course, with different individuals and the different matter spoken. It is not a necessary part of the business of a reporter to insert such extracts, though it is usually done, when it can be conveniently, the reporter being paid for them at the same rate as for other matter.

When the reporter intends to insert the quotations, if they are *long*, he should usually take not only the beginning and concluding words, but a number of words or sentences in the body of the quotation, for the purpose of more readily finding or identifying the extract. This will be the more necessary when the reference to page, etc., has not been given ; and it is sometimes more necessary when the reference has been given ; for the reference is not unfrequently wrong.

words could possibly lead to error? How could He attach lasting punishment, in His imperial anger, for not believing my words, unless my words were beyond all cavil, perfectly, constitutionally, and metaphysically infallible? Eternal damnation, therefore, being the penalty attached to any one not believing my declaration,

22 proves that my words must be as infallible as the very throne on which the Father sits. You hear it. Argue with me, but do not reject what I say. Am I talking anything but what is in the Gospel?

Matthew xviii. 17: "He that will not hear the Church, let him be as the heathen and the publican." If he will not hear the Church, I command you to look upon him as a heathen and a publican—a man of the most atrociously bad morals. The man who will not hear the Church—that sole crime constitutes him *per se* a man destitute of all religion, a man of the most degraded character.

Matthew xvi. 19: "Peter, who do men say that I am? They say that you are Christ. Blessed art thou, Simon Barjona, because neither flesh nor blood told you that, but my Father who is in heaven." Simon was his name, but after he fell everybody doubted him. Oh, they said, Peter can never be depended upon; he betrayed his Master. You recollect the text. Peter, said Christ, Satan attempted to take you from Me, but I prayed that your faith shall never fail. Your name was Simon; I now call you Peter—Petros, a rock within a rock. Peter, you will yet betray me, and the world will think you are a coward, and not to be depended upon; but I want to show you that I can raise a man of the most despicable character into the most exalted position of a human being. I will now satisfy the world by changing your name. I will lift you up and call you Petros, a rock within a rock. You can never be touched by the waves that beat against the rock. You are in the rock. I am the rock. Peter, thou art Peter; I give you the keys of all my possessions. I give the whole flock into your hands; feed the lambs, the little children, and feed my sheep, the parents, secondly. The whole flock, the sheep and the lambs, are under your control, and lo! I am with you all the days, even to the consummation of the world, and the gates of hell shall not prevail against you.

Peter, I have given that statement to all the bishops through Paul. I said I would teach¹ them. I am now with you particularly. I give

22 ¹ I said I would teach.—*Would* is here joined as a hook, upon the principle of joining it to the horizontal *and*-tick. See 201, R. *ε*, *a*, which,

you a promise by yourself. I give you supreme authority over the whole Church. Here are the keys of the whole kingdom of heaven. You have all the keys and all the flock, and lo! I am with you always, to the consummation of the world. Peter, there shall be but one fold, and one shepherd, even as there is one faith, one Lord, one baptism.² There shall be but one fold and one shepherd, and you are the shepherd over all my flock. The oneness of faith is the same as the oneness of God. There is no change in God, and there is none in faith. God was the same yesterday, to-day, and forever; the same in faith. God, one; faith, one. No other idea in the whole universality of human thought can tell you what the oneness of faith is except comparing it to the oneness and unchangeableness of God himself. "Lo! I am with you always, and the gates of hell shall not prevail against you." I therefore put my document out of my hand, and I ask you is the death of Christ itself put

23 in stronger language than that? No. Is it oftener expressed? No. Is it clearer? No. If you can not believe that, therefore, how can you believe in the death of Christ, or His life, or resurrection? What do you depend on for salvation? The death of Christ. Is it clearer than the document I have read? No. Is it fuller? No. It is one plain, legal, constitutional, didactic document. Do you believe it as firmly as the cross? I certainly do. Therefore, instructed according to all this testimony, the testimony of God the Father, the Son, and the Holy Ghost, you must believe me or any man in my place. It is a plain statement—clear, constitutional language. I therefore submit to you—Is the death of Christ, or His resurrection, or His cross, told with a more accumulated evidence than the clear infallibility of the Catholic Church? You say, certainly not. You believe, then, we are infallible? I do. Now, I conclude my argument. I call the Pope, and I put him in a large chair, and I say, Sir, you will please take the presidency of this meeting. Then I call all the bishops, and I put them in one large congregation before the

to be sufficiently comprehensive, should read—"The reporter joins a brief Way like an En-hook to the ticks and dashes in the direction of Pee, Kay, or Ray to add *what* or *would*: thus, Pentoid¹, of what; Pentoid², to what; Bendoid¹, all would; Kentoid¹, and what; Kentoid², and would (sometimes, in phrase-writing, *I would*); Rentoid², he would."

² baptism.—The word *one* is here omitted twice, and a space left for it. As it is not a "clause" or "a few words" omitted each time, neither a dash nor comma is substituted; a little more space than usual between words serving to suggest the omitted word. See 276.

Pope. I say there is Peter, and here are Paul and the apostles and all the bishops of the Church. Then recollect the promise that he is with them. The Father has given a particular promise. The Father has said it, the Son has avowed it, and the Holy Ghost declares it. Now, I call upon that whole assembly to tell me what is the faith. They do; and when they have got up a document and signed it, I believe that is infallible as surely as Christ is alive. And if you can put that out of my head, I do not believe one word of the Book.

THE AMERICAN BIBLE SOCIETY.

[*An Address by the Rev Dr. William J. Sassnett, of Alabama, delivered at the Academy of Music, at the celebration of the Forty-fourth Anniversary (1860) of the American Bible Society. Reported in full by Andrew J. Graham, for the Society.*³]

THE REV. WILLIAM J. SASSNETT, D.D., of Alabama, offered the following resolution :

“*Resolved*, That this Society is entitled to the hearty co-operation of every philanthropist and Christian, because, in the principles upon which it is based, and in its grand design, it prominently⁴ represents those great central ideas which most concern the highest and best interests⁵ of the human race.”

Sir, I offer⁶ this resolution because I believe it expresses a great truth in connection with the⁷ enterprise which it is the object of this occasion to serve, a truth which ought always to be⁸ clearly set forth⁹ and urged whenever we attempt to announce to the world the grounds

³ The officers of the Society, in the pamphlet containing the Anniversary addresses, credit the reporting in the following words: “We are indebted, for the excellent reports⁸ of several of these addresses [all the unwritten ones], to the skill and fidelity of the reporter, Mr. Andrew J. Graham.”

⁴ **prominently.**—See Standard-Phonographic Dictionary, ADMONISH.

⁵ **and best interests.**—The inconvenience or impossibility of joining a word to a preceding loop is frequently obviated by the application of the principle of 226, 3, as in this case.

⁶ **I offer.**—Fer¹ for *offer* is here vocalized, to distinguish it from *form* (Fer¹); though there is no special need of its being vocalized.

⁷ **In connection with the.**—250, 3, example *With*.

⁸ **always to be.**—p. 61, v. of this Reader.

⁹ **clearly set forth.**—p. 63, xvii. of this Reader.

upon which this enterprise rests its claim to public sympathy, confidence, and co-operation.

Sir, the only conflict¹⁰ in the world

24 is between ideas—good ideas and bad¹ ideas, true ideas and false ones:

The American Bible Society is based upon² and represents ideas—ideas vast, all-comprehending; as wide as is the sphere of human interest, as enduring as human destiny.

It is because it does represent these ideas, and for their vast dynamic and aggressive operations, that I shall claim, to-day, that this Institution is one of the grandest agencies of usefulness that the world now affords; that it is an honor to the American people;³ and that it deserves the countenance and the co-operation of every man and woman who wishes to turn his or her influence to the very best account in advancing the happiness of mankind.

What, now, are these ideas? To some of them, at least, I propose to call the attention of this assembly to-day. The first great idea upon which the American Bible Society⁴ is based is this, that if the

¹⁰ only conflict.—p. 112, R. 7, *b*. *Conflict* is here contracted in analogy with the contraction for *effect*. See these words in the Dictionary.

24 ¹ and bad.—259, R. 1, *b*.

² based upon.—The impossibility of joining Pen (upon) to the loop of *based* (Beest) is obviated, in order to secure a desirable phrase-sign, by omitting the *t*. 236, 3.

³ American people.—If this phrase were occurring often, I should omit one of the hooks; that of *American* (Em-Ken), of course, rather than of *people*; for this can, on account of its larger number of consonants, best suffer contraction without impairing its legibility.

⁴ American Bible Society.—The engraving of this speech will illustrate finely progressive contractions. When this phrase occurred above, it was written in full, with the exception that the settled contraction (Em-Ken) for *American* was used. In this case the principle of 237, R. 2, *b*, is acted upon in writing Bee for *Bible*, and Es for *Society*, the latter being written through Bee to secure greater legibility. Let me write as though I were describing the actual, the wonderfully-rapid and marvelous operations of the mind in reporting. "This phrase will probably occur many times in this speech. The next time it occurs I will fully apply the principle for forming special contractions (237, R. 2, *b*), writing Em for *American*, Bee for *Bible* (to be expressed by widening Em), and Es for *Society*." Suppose that the form Emb+Es has been employed one or more times, the Es, for sake of legibility, being written through Emb; the practiced reporter will next seek to save the lifting of the pen, and will join Es to Emb, trusting that memory and the context will enable him to read correctly this very brief contraction, by which

world is ever redeemed it must be by external, supernatural agencies. There have^a always been two leading opinions or theories in the world in reference to religion. The one is, that the world contains or embraces within itself^b all needed elements for its own development, and progress, and salvation ; and that whatever has ever been achieved of good, and whatever has pertained to the world's progress, is due alone to these elements embodied within its own organization. The other is, that the world has within itself, that man has within himself, no good, and that all that is redeeming and saving must come from a higher and supernatural source ; and that whatever exists, that whatever *may* exist, whatever may have the appearance of improvement, of growth and progress, outside of these agencies and elements, but leaves man upon the same dead level of moral depravity and alienation from God. These two theories, we say, have ever been in conflict ; and perhaps this conflict was never waged with more violence than in the present day. The activity of the human reason, the degree in which all those fields of thought have been occupied which come under the supervision of the mere reason, the activity which is given to human elements, has developed a vain philosophy, in the form of rationalism, naturalism, and secularism, which is at this time imperiling the faith of God's people, antagonizing the divine and supernatural as regards our faith, and as regards what promotes the weal of our race. If there ever was a time when God's people should fall back upon the supernatural, and should express their faith in God and his sovereignty ; if there ever was a time when they should bring out this faith in a spiritual^c and personal God, and rely upon agencies that are alone spiritual and supernatural for the accomplishment of these great results,^d now is that time. If there ever was a time when we should cling to those

he will save as much as the writing of *Bible* and *Society* every time the phrase "American Bible Society" occurs.

^a **There have.**—Dherf² is a word-sign for *there have*, introduced into Standard Phonography, in accordance with the license of 182, R. 1, *b*.

^b **within itself.**—See the Standard-Phonographic Dictionary, under **ITSELF**.

^c **In a spiritual.**—p. 163, R. 10.

^d **these great results.**—The essential principle of § 171, 1, 2, 3 and 4, of the Compendium is that *An initial circle implies an A-hook when written differently from the simple circle.* No case of joining a Spher sign to a preceding curve was there specified, because there is no instance of it in a simple word ; but such joining is sometimes useful in phrase-writing, as in the present phrase-sign. In this sign, Iss must be understood to imply an Ar-hook (in accordance with the principle just mentioned) ; for otherwise it should have been on the upper side of *Get*, in accordance with the rule for writing the circle between two strokes. 27, 4.

institutions whose⁹ design is to hold up the supernatural and the divine in opposition to a vain, worldly philosophy, now is that time. I glory in the American Bible Society because it is such an Institution, and that, as far as it speaks at all, it speaks for God—a personal God—for the supernatural, for the divine, for the spiritual, in all the agencies which look to the growth and the salvation of man. Let us cleave to it, therefore.¹⁰ If all else were banished, if it were to lose all other agencies, still, as far as the American Bible Society lives, and speaks, and has influence in the world at all, it is for the truth, for evangelical truth, for a spiritual religion, for the Bible in opposition to the tide of secularism and a vain, wicked philosophy, that is now doing so much to damage the faith and practice of God's people.

Another idea upon which the American Bible Society is based is, that if the world is ever¹¹ Christianized it must be by the active instrumentality of those among whom God's oracles are deposited. While the Society clings to the supernatural, while it recognizes the fact that the world is redeemed and saved only through the agency of God—a personal, spiritual God—yet at the same time it does not hold that it is by an invisible, miraculous agency that the world, after all, is to be redeemed and saved, to the exclusion of the human; but that God expects every man and woman to contribute to the great work of redeeming the human race. The American Bible Society looks abroad; and while it does not controvert the¹² question or the position as to whether the heathen are to be saved outside of religious life, the advantages and teachings of the Bible, or not,¹³ yet it proclaims that more heathen will be saved, under any and all circumstances,

⁹ **whose.**—In the Old Phonography, *who*, *whose*, and *whom* were written respectively, Jedoid², Zec³, Em³. In Standard Phonography this confusion is removed by writing *who* and *whom* by Jedoid², and forming a sign for *whose* by the general rule for writing derivative sign-words. Please read p. 142, R. 5.

¹⁰ **to it, therefore.**—264, R. 5, 2. This instance of the advantageous combination of two of the peculiar principles of Standard Phonography ought not to be passed over without remark. Compare it with the Old-Phonographic expression, Petoid²-Tee Dher²-Ef. See Part V. of the Hand-Book, § 11.

¹¹ **is ever.**—246, 4.

¹² **and while it does not controvert the.**—The practiced reporter may imply *contra-o*, etc., as well as *con-m*, by writing the remainder of the word partially under the preceding, as in this phrase-sign.

¹³ **or n t.**—The defect of the Old Phonography in providing only a comparatively slow expression for the rapidly-spoken phrases *Or not*, *But n. t.*, is removed in Standard Phonography by adding an En-hook (for *not*) to *Or* (Tetoid¹) and *But* (Tetoid²). See p. 71, Note 13, of this Reader, as to the liability of such signs (as Tentoid, etc.,) conflicting with other signs.

25 with the light of the Bible than without it. It claims that it would lead them to a higher standard¹ than they have under heathenism. It claims, too, that the salvation which would be realized under the teachings of the Bible is a nobler and broader salvation, brought about under the full development of God Almighty's agency for the world's salvation. It claims, too, as a matter of some consequence, to banish from heathen lands the cruelties, the immoralities, and depravities that prevail, and to let in among them the light, knowledge, and happiness which flow from the prevalence of a lofty Christian civilization. Hence it is that they are eager to disseminate Christianity in heathen lands. The Bible Society is founded upon the idea of aggression in these quarters; and the Bible Society looks around and sees these dark places that are in our cities and towns, these precincts of deadness and darkness where there is no God recognized, and where the people are sunken in their ignorance and depravity, and feels that if these people are ever enlightened and redeemed, it must be through the instrumentality of those outside of them whom God has enlightened, and with whom He has deposited his Sacred Oracles. Hence it is that the American Bible Society is engaged in the work of translating the Bible into all languages; and O how it presents itself to my mind, that from this Society a Bible is to go out adapted to all people in all climes and all circumstances—a Bible translated for the hordes of Asia, Africa, and South America, and the islands of the sea—our own Bible translated so as to be accessible to all these people. The Bible Society is aggressive in its relations in other respects. Look at its system of colportage, with agents scattered all over this land; and that is one reason why I have loved the² Bible Society so long. I have seen³ those agents moving about here and there, over those plains and mountain sides, carrying the

25 ¹ standard.—236, 4.

² I have loved the.—When the Vee-hook of Tetoid¹ (for *I have*) will prevent the formation of a desirable phrase-sign, the hook (for *have*) may be omitted, and *have* be supplied by the context, especially if it be made a rule that Tetoid¹ for *I* is followed by *have*, WHENEVER SOME OTHER DIRECTION OF THE I-TICK MIGHT HAVE BEEN AS CONVENIENTLY EMPLOYED. Hence, Tetoid in this phrase-sign is to be read *I have*, because *I* alone might have been even *more* conveniently represented by Petoid. (b) But observe that this rule does not apply in the phrase-signs Tetoid¹-Wuh, *I would*; and Tetoid¹-Retoid, *I should*.

³ I have seen.—(a) *Have* in this phrase *must* and *may* readily be supplied to complete the sense, and is omitted under the principle of 250, 3. (b) There is no difficulty in supplying *have* preceding ANY past participle whose outline differs from the past tense (or time), as do the following:

Word of God, and scattering it among the destitute of the land. I love the Bible Society because I see that it is aggressive, that it is missionary, and that it has planted itself upon the true missionary principle of the Gospel—that of carrying, by its own active efforts, the Bible into all lands and countries.

Again, we could not get⁴ along, and I tell our people so, in our missionary operations without the Bible Society. We send our missionaries to China, to Turkey, and elsewhere over the earth; and what⁵ can we accomplish there,⁶ but for our⁷ reliance upon the American Bible Society? It is our strong earthly arm of support. And so in reference to our missionary fields among these thinly-populated sections of our country, and in the dark places of the land, we could not achieve anything without the agencies which are furnished from the American Bible Society. Therefore it is,⁸ that I regard this Society as based upon a great idea, the missionary idea, the idea of aggression, the idea of putting into the hands of God's people a Bible to be carried anywhere on the face of the earth. And in this view, how the importance of the American Bible Society is magnified!

Look around. For the first time in the history of this world, the bars of intolerance everywhere upon the face of the earth are broken down. In Europe, by reason of international association and commer-

| | | | |
|--------|----------|---------|----------|
| Arisen | Driven | Laden | Stolen |
| Awaked | Eaten | Lain | Striven |
| Beaten | Fallen | Risen | Sworn |
| Been | Flown | Seen | Taken |
| Bitten | Forsaken | Shaken | Thrown |
| Blown | Frozen | Slain | Told |
| Borne | Gone | Smitten | Torn |
| Broken | Grown | Sown | Woven |
| Chosen | Hidden | Spoken | Written. |
| Drawn | Known | | |

(c) BUT OBSERVE, that *have* should not be omitted when it can be conveniently expressed by a *hook*, as in writing *I have chosen*, Testoid¹-Chays-En; *I have taken*, Testoid¹-Ten; *I have known*, Testoid¹-Nen; *I have gone*, Testoid¹-Gen.

⁴ **we could not get.**—p. 62, xl. of this Reader.

⁵ **and what.**—See p. 104, 22¹, of this Reader.

⁶ **can we accomplish there.**—p. 169, R. 12. See, also, p. 81, 9⁴, of this Reader.

⁷ **for our.**—The general rule is that when *our* is added by an Ar-hook, the word to which it is added should retain its position; thus, Ber¹, by our; Ter³, at our; Cher², which our. But in a few cases the new sign takes the position of the added word for the sake of distinguishing it from some other sign, as Fer³, *for our*, to distinguish it from Fer², *from*.

⁸ **therefore it is.**—p. 68, xvi. of this Reader.

cial communication; in Asia, China, Japan, the islands of the sea, anywhere and everywhere over the face of the earth, the Bible and missionaries may now have access. Why should not this excite within us a desire to do more than we have ever done, that we may make our labors in this respect commensurate with our responsibilities! Oh! if there ever was a time when God's people should be aroused, it is now. The world is open to us; the Protestant nations of the world have acquired an ascendancy over the balance of mankind, such as gives us unlimited access to all portions¹ of the race. The old, effete, worn-out religions are actually turning loose their millions to our embrace, and they are ready to receive the Word of God, and all that is necessary is to furnish this agency with the means, and soon all over the earth the Bible of God will circulate.

26 Another idea upon which the American Bible Society is based is, that if the Christian religion is to save the world, the Bible is the grand instrumentality by which this work is to be accomplished. No matter what other means¹ may be relied upon, and there should be other means,² there must be church organization; there must be ministers; there must be prayer and faith; yet, after all, God expects us³ to employ and rely upon the Bible, as one of the chief agencies by which this great work⁴ is to be accomplished; and I tell you that we honor God most when we honor his Bible most; when we rely upon his Word most, when we bring it out, and give prominence to it in all our church movements and evangelical enterprises, we honor God most, and put ourselves where we open most of the channels through which God's grace, and love, and mercy shall flow out upon the world. Now,

¹ to all portions.—This phrase is constructed in accordance with the principle of But It (Tetoid²-Tee). Pletoid²-Pee is distinguished from Pel³ by the fact that the El-ho·k is barely above the line, whereas on Pel³ it would be considerably higher; for half of Pel³ would be above the line.

26 ¹ what other means.—p. 62, xiii. of this Reader. Here this rapid means of expressing *other* not only secures speed in writing this word, but avoids two liftings or else inconvenient junctions that would otherwise have been required.

² and there should be other means.—In this phrase *other* might have been joined in the Old Phonography by Dher; but the novel Standard-Phonographic principle of lengthening to express *other* secures a great gain. See Dhr in the Standard-Phonographic Dictionary.

³ God expects us.—214, R. 3, 1; 182, R. 2.

⁴ this great work.—See p. 108, 24^a, of this Reader.

I believe in employing all other instrumentalities that are recognized as right and proper. I believe that it is right to have⁵ a religious literature. I believe that we should rely upon all these subordinate agencies; but I am not sure that, in our reliance upon these, we have not too much excluded the Bible as the grand instrumentality in the conversion of the world. I am not so sure but that we ignore and disregard this, God's own light, too much in all our efforts to save the world. The church must embody it. Not that it should rely less upon other means⁶ and agencies which it employs, but that it should use this more. I would to God⁷ that all our denominations were more active in the circulation of the Bible. I would that they felt more that it is God's Word, and that, whatever other means they may employ, this is the light of heaven, and the instrumentality which God recognized in the accomplishment of this grand design.⁸ Now, the American Bible Society is based upon this grand idea. Its whole effort is to circulate God's Word; in so far as it has any design, any efficiency at all, it is to give prominence to the Bible; it is to give it a world-wide circulation. And if the views I have presented⁹ in regard to it be true, then is the American Bible Society an important agency, one that we should all love, and should co-operate with—one which we should seek to develop, and make more efficient than it ever has been in all the past. I have had my heart often glow with enthusiastic delight, when traveling up and down the country, going into log cabins¹⁰ to preach, and finding a Bible, and upon opening it, seeing the imprint of the American Bible Society. It is this agency, I tell you, which gives prominence to the Bible over American lands. Depend upon it,

⁵ **that it is right to have.**—*Have* is here added by the Vee-hook (201, R. 4), and *to* is implied. See p. 61, v. of this Reader.

⁶ **upon other means.**—p. 169, R. 12. See Standard-Phonographic Dictionary, DHR.

⁷ **I would to God.**—This, and thousands of similar phrases—exclamations, modifying clauses, etc., which are rarely found in books, but which are frequently introduced into extemporaneous discourses, and spoken with great rapidity—are expressed in Standard Phonography with ease and rapidity, which in the Old Phonography were not only expressed with confusing slowness, but not unfrequently with considerably less speed than other portions of speech less rapidly uttered.

⁸ **this grand design.**—See p. 108, 24⁸, of this Reader.

⁹ **I have presented.**—See p. 110, N. 2, of this Reader.

¹⁰ **log cabins.**—The combination Gay-Kay or Kay-Gay is comparatively difficult, and in phrase-writing the reporter may usually obviate the difficulty by omitting one of the consonants; writing, for instance, El-Gay-Bens (*i. e.*, log-cabins) for *log cabins*.

if you were¹¹ to shut out the American Bible Society, and the circulation which it gives to the Bible, and banish it from the land, awful would be the vacuum. It does more to give prominence to the Bible, to bring out a pure evangelical religion, to resist the tide of infidelity and secularism, I verily believe before God, than any other one distinct, isolated agency in all this country. I love the Society, because I have seen its fruits away off yonder; I have seen what it has done in circulating the Bible among the poor and destitute, by means of the efficient agency system which it has employed in those dark and destitute places. I feel, before God, that if you have money, and means, and influence, and want to do good, and lay up treasure in heaven; if you want to make an impress for God, in your day and generation, stand nobly by the American Bible Society.

Another idea upon which the American Bible Society is based is this, that the Christian religion is the world's great civilizer; and the great blunder of the world is in trying to find out the best means to govern men, whereas the true idea should be to teach men to govern themselves. We look¹² around over the country; we look at our statesmen, our legislators, and political philosophers, and we see them moving heaven and earth to control men; but the American Bible Society seeks to reverse the policy, and proceeds upon the opposite idea, that of training and teaching men to govern themselves—that of infusing the elements of intelligence, knowledge, wisdom, and virtue, by which they can regulate and direct themselves and their own conduct in life. Now, I hold that this is a great idea, important to be looked to. A great drawback

27 upon our civilization, in these dark places, these precincts of our country, is that they are made up of men so depraved, so wretched, and so ignorant as to be incapable¹ of self-govern-

¹¹ *if you were*.—A distinction might be made between *you were* and *you would*, by writing Yeh-weh for the former and Yuh-wuh for the latter. But this distinction is of little consequence, since the context will suffice to distinguish them if both are written alike; and besides, to write them both alike (Yuh-wuh or Yeh-weh, according to convenience) is following the analogy of Way-weh¹ for *we were* or *we would*; Wuh-wuh¹ for *what would*, *what were*.

¹² *we look*.—p. 168, R. 3, b. (b) *Round* or *around* may be joined to *Look* by writing Lay-Krend. See *Look* in the Standard-Phonographic Dictionary.

27 ¹ *incapable*.—The Corresponding Style contraction, Kay-Bel², for *capable*, may itself suffer contraction in the Reporting Style, being written Kay-Bee², the affix-sign for *-ble* being used because more rapid than *Bel*. This plan of

ment.² Educate and elevate the mind, so that they can judge and determine for themselves, and all is well, and peaceful, and happy in society. Now the Christian religion we hold accomplishes this object. It teaches men that the body was made for the soul. It teaches men that the doctrine of their immortality, and that the great end of life, is to subject their lower nature to the higher nature. The Christian religion, I boldly maintain, is the author of all that is truly good and benevolent in human nature; that outside of the teachings of the Christian religion all is selfishness; that our ideas of charity, and true benevolence, and love for our race, we get only in the Christian religion. It infuses in its ethics the true idea, regulates the conscience, the interior man, and so enables him to govern himself. Now the American Bible Society acts upon the idea that the great honor of this country is the schoolmaster and the preacher; not so much government, law, and legislation. The Bible Society holds itself aloof from other objects and plans; but it seeks to elevate the individual man, to give the Bible a wide circulation among the poor and the ignorant, to train them for God and eternity. Remember that when you are helping the³ Bible Society, you are helping on your race in the true way of progress, elevation, and salvation. When you help on other causes, it may or may not have this effect; but, depend upon it, just in proportion as you sustain the American Bible Society, you sustain those elements and agencies which look toward the real, positive progress of your race; you are doing that which elevates the mind, which improves the conscience, which makes men capable of self-government and advancement toward true civilization; for there is no political economy, no true political philosophy, no true government, or system of morals, but such as flows immediately out of the teachings of the gospel of Jesus Christ. Religion is not merely intended to save the soul in heaven, but to elevate the human race, and give it a loftier civilization even here, and we should look upon it in this light; and because the Bible Society, without hindrance, without modification, without let, without restriction or qualification, is consecrated to this one end, I love it, and pray for it, and co-operate with it.⁴

writing -*ble* by the affix-sign may be adopted by the reporter in many cases where, in the Corresponding Style, *Bel* would be and could be conveniently employed.

² *self-government*.—p. 113, R. 14.

³ *when you are helping the*.—See p. 61, iv., 4, of this Reader.

⁴ *with it*.—It is desirable that *With it* shall be written *Dhet*¹, in analogy with *For it*, *If it*, etc. To more readily distinguish it from *that* (*Dlet*¹), it may be written with the bottom of the *Dhet* resting on the upper line, or *Dhet*⁰ (*i. e.*, *Dhet zero*), as in the engraving.

Allow me, as I have never had the pleasure of meeting with you upon this platform before, and as I have come a long way, to present one more idea. The next idea upon which the American Bible Society is based, and which it represents prominently, is that of Christian unity—the entire oneness of God's people everywhere. Look at its organization. When was there ever a time when I met my brethren as I meet them here to-day—brethren of all the glorious old communions that I have been hearing about, and thinking about, and praying about so long? Oh, brethren! my heart is glad to meet you here upon this platform to-day. The organization embodies representatives from the prominent churches of our land. Its basis is such that all love it, though we may to some extent put different constructions upon some parts of it;⁶ we all recognize it as the same Holy Book—as coming from God—the grand supernatural light, to teach a benighted world the way to God and heaven. Upon that platform we are all united. We are all united in the enjoyment of its effects; for your heart glows with gratitude and enthusiasm, as mine does, whenever I see the displays of God's work anywhere. We glory in the effects wrought by the American Bible Society. If it has been anywhere the instrumentality of bringing some poor unlettered man or woman to God, we rejoice in it, no matter where it is, in what part of the country it is. Whenever we hear that good has come from this Society, we all delight and rejoice in it. Brethren, in this day of mutual antagonism, of strife, of divisions, and to some extent sectarian bitterness, O I rejoice

28 that there is a platform upon which we can all stand; I rejoice that I can meet my brethren¹ here of the various denominations of the country; that here we are all one, all alike standing on the same common foundation; I rejoice in this platform. Coming, as I do, from Alabama, I rejoice to meet upon this platform my brethren from the great State of New York, from New England, and the Northwest, and to feel² that here we are one, bound by the same love to God and the same love to man, and destined to the same common heaven, and with the same common Bible. I rejoice to meet them where I

⁶ upon some parts of it.—p. 169, R. 12. The shortest expression for this phrase in the Old Phonography would have been Pen² Sem² Pee²-Rois Petoid¹-Tee.

28 ¹ my brethren.—246, 1.
² and to feel.—And (Tetoid) is here prefixed to Fel⁴ for *to feel*. The context will prevent this being read *to a-n* (Tetoid⁴), especially when the reporter practices writing *to a-n* in accordance with the principle of p. 61, v. of this Reader.

believe there is a cementing and uniting power in the American Bible Society. I feel it, and know it; and here, my brethren, standing upon the same common platform,³ with the same common Bible, and destined to the same common heaven, can we not have, and will we not have, the same common country. I feel and believe that we will press onward in the great work of spreading God's religion over all the face of the earth. These are aggressive ideas; they are wide, all-comprehensive, dynamic ideas, and we should adhere to the American Bible Society, because it is based upon and represents these aggressive ideas.

Brethren, I love to feel, when I am engaged in any cause, that it is an expansive cause, and expanding world-wide, all-embracing; that it has love, and mercy, and hope. I love to think that it has a platform, whereon all the lovers of the good and true can stand. And it is for these reasons, among others,⁴ that I love the American Bible Society, and I shall carry home with me a strong affinity⁵ and love for it, be-

³ upon the same common platform.—p. 169, R. 12. *Form* is usually contracted in the Reporting Style of Standard Phonography, *Em* being omitted. See *INFORM*, *UNIFORM*, *REFORM*, *MULTIFORM*, *TRANSFORM*, *DEFORM*, *PERFORM*, *PLATFORM*, etc., in the Standard-Phonographic Dictionary. These, in compliance with the great principle of *UNIFORMITY* observed throughout Standard Phonography, have analogous contractions.

⁴ among others.—See *DUE*, in the Standard-Phonographic Dictionary.

⁵ affinity.—The cases in which contraction is resorted to in the Reporting Style of Standard Phonography, in writing words ending with *ty*, may be specified as follows:

1. In many words the consonant (*t*) of the termination *ty* is expressed by shortening a letter; thus, *Ent*²-*Gret*, integrity; *Pet*-*Blet*, compatibility; *Tee*²-*Telt*, totality; *Iss*-*Velt*¹, civility; *Per*-*Shelt*, partiality; *Fet*²-*Elt*, fatality; *Fet*¹-*Elt*, futility; *Bret*-*Let*, brutality; *Kel*-*Met*, calamity; *Veas*-*Net*, vicinity; *Eft*¹-*Net*, affinity; *Plent*², plenty; *Chert*³, charity; *Pret*², pretty; *Bent*³, bounty; *Klet*¹, quality; *Glet*¹, guilty; *Flet*¹, fault; *Thret*¹, authority; *Met*¹, mighty; *Sens*-*Ret*, sincerity; *Met*-*Ret*³, maturity; *Em*-*Jert*¹, majority; *Em*¹-*Nert*, minority; *Slay*-*Bret*, celebrity; *Ef*-*Kelt*, faculty; *Pers*²-*Pret*, prosperity; *Emter*²-*Let*, materiality; *Fer*¹-*Let*, formality; *Lay*²-*Kelt*, locality.

2. The termination *ty* is frequently omitted when the preceding part of the word is sufficient to characterize it, especially when a rather difficult junction would be avoided; thus, *Veld*¹ (*i. e.*, valid), validity; *Ray*³-*Ped* (*i. e.*, rapid), rapidity; *Kay*-*Ped*¹ (*i. e.*, cupid), cupidity; *Tee*¹-*Med*, mild-ity; *Emtern*² (*i. e.*, matern), maternity; *Fertern*² (*i. e.*, fratern), fraternity; *Ner*¹-*Em* (*i. e.*, enorm), enormity; *Lay*¹-*Brel* (*i. e.*, liberal) liberality; *Rel*¹, real-ity; *Mer*², morality.

3. When *ty* forms a part of the termination *-l-ty* or *-r-ty*, (1) these terminations are (a) either implied, by disjoining the preceding letter, as in the Corresponding Style (232, 8), (b) or, what is more usual in the Reporting Style, absolutely omitted, *the preceding letter not being disjoined*; thus, *Efs*¹-*Bee*, feasibility; *Sens*-*Bee*, sensibility; *Fels*²-*Bee*, flexibility; *Per*²-*Bee*, probability; *Per*¹-*Pee*, property; *Pers*²-*Tee*, posterity; (2) or, if more convenient, the principle of specification 1 or 2 is em-

cause, since coming up here, I see elements of development, of progress, of love, of expansive benevolence, such as enlist me, more than ever, in this glorious cause. May God help you, and the great city of New York, to stand by this, your glorious institution, that reflects so much honor upon you⁶ all over this land. May God help you to sustain it, that its influence may go out all over this land, and that it may go onward, extending further and further,⁷ until, in its benevolent embrace, it covers the whole earth.

POLITICS.

SPEECH OF MR. GAULDEN, OF GEORGIA.

Delivered in the Baltimore Democratic Convention, in 1860.

MR. PRESIDENT⁸ AND GENTLEMEN OF THE CONVENTION—I come here from the State of Georgia, indorsed by that State Convention and by the Convention at Charleston.⁹ This ought surely to give me a right to be heard before you;¹⁰ and though I have not joined my fortune¹¹ in the State of Georgia either to the House of York or to the House of Lancaster,¹² I feel that I have a right here to speak to the great Democratic party of the¹³ United States. I have been pained, as a citizen of these

ployed, as in writing *prosperity, majority, minority, locality, faculty, materiality*.

⁶ upon you.—p. 169, R. 12.

⁷ further and further.—276, c.

⁸ Mr. President.—The word *president* is here contracted to *pres.*, under the principle of 237, R. 2.

⁹ at Charleston.—Cherist is a special contraction for Charleston. 237, R. 2.

¹⁰ before you.—p. 60, iv. 4.

¹¹ my fortune.—246, l.

¹² Lancaster.—236, 4. Kay or Gay may very frequently be omitted when coming between Ing and other letters; as, Linguist, El-Ingst; sanguine, Sing'en²; links, El-Ing(-Kay)-Iss.

¹³ Democratic party.—This phrase will occur several times in the course of this speech; and it will fairly be entitled to a special contraction. But I have given it here as it would probably be written when first occurring. (b) The reporter who seeks to save himself unnecessary labor will very shortly after commencing to report a convention, a law case, a debate, and even shorter matters, devise special contractions for phrases which he perceives will be of frequent occurrence, unless the ordinary expression should be sufficiently short. See 237, R. 2.

United States, to see the elements of disruption and disorganization which seem to prevail in the midst of this most intelligent assembly. I have felt¹⁴ that the experiment of the capability of man for self-government was about to prove a failure here, and that the Genius of Liberty was about, shrieking, to leave the world. But I trust that this may be the darkest hour just before the day; and that from these elements of discord the representatives of the intelligent American people¹⁵ here assembled may be able to devise a plan upon which the great Democratic party of the United States¹⁶ may be united, and that we will yet add another¹⁷ victory

29 to the many we have already achieved.

I am an advocate for maintaining the integrity of the National Democratic party; I belong to the extreme South; I am a pro-slavery man¹ in every sense of the word—aye,² and an African slave-trade man.³ [Applause⁴ and laughter.] The institution of slavery, as

¹⁴ **I have felt that the.**—*Have* is implied here in accordance with the principle of p. 110, 25², of this Reader.

¹⁵ **Intelligent American people.**—The Em-hook of both *intelligent* and *American* is omitted here for the sake of a desirable phrase sign. p. 169, R. 12, *b*.

¹⁶ **Democratic party of the United States.**—In this phrase-sign, the Em of Dec-Em (for Democratic) is widened to add *P* for *party*. *Of* is implied by joining. p. 61, vi. of this Reader.

¹⁷ **add another.**—See, in the Standard Phonographic Dictionary, DNR, 2, and 3, *c*.

29 ¹ **I am a pro-slavery man.**—The reporter of a political convention, or debate, or any legislative body, of the present day, will find that the word *slavery* will be of such frequent occurrence as to deserve a special contraction. It may be written Slay, as in pro-slavery, Per²-Slay; anti-slavery, En-Tee²-Slay; slave States, Slay²-Stets; slavery in the Territories, Slay²-En-Ter-Ters; slave-breeding, Slay²-Bred:(‘ing’); slave-trading, Slay²-Tred:(‘ing’); slaveholder, Slay²-Layder; slave State, Slay²-Stet; slavery extension, Slay²-Sten.

² **aye.**—102, R. 3; 98; 102.

³ **African slave-trade man.**—African, in accordance with the principle of special contraction (237, R. 2, *b*), is here contracted to Fer.

⁴ **applause.**—This sign for *applause* is distinct from Phonography, and has the advantage of being quite rapid, and at the same time constructed upon a plan which may be followed in indicating *cheers*, *hisses*, etc., the first longhand letter of the word being written, and the pen swept around it, as in the case of *a* in the engraving. (*b*) The modifiers, “great,” “immense,” “tremendous,” “prolonged,” etc., may be sufficiently indicated by writing the letter large, “great applause,” for instance, by *a* made quite large—and, of course, with the line around it. (*c*) In transcribing, the words *applause*, etc., should be treated as independent sentences,

I have said⁶ elsewhere, has done more to advance the prosperity⁷ and intelligence of the white race,⁷ and of the human race, than all else together. I believe it to be founded upon the law of Nature, and upon the law of God;⁸ I believe it to be a blessing to all races. I believe that liberty would not truly exist in this Western world⁹ except by maintaining the integrity of the great National Democratic party.¹⁰ [Applause.] As for this "Irrepressible Conflict" party,¹¹ with their serried ranks now ready to march down upon us,¹² I have no faith in it, because it is founded in anarchy, in everything anti-republican, in everything that is opposed to human progress; while I understand the idea of the great National Democratic party to be non-intervention in its broadest sense.¹³ [Applause.] Now, my Northern friends,¹⁴ I do not know that I can do anything in Georgia to reconcile these matters; but whatever I can do,¹⁵ I will do. [Applause.]

I say that our friends in Georgia, who are crying out for protection to slavery in the Territories, are advocating a mere theory, a mere abstraction, a thing that is not and can not be. They would do much better if they would demand protection from the General Govern-

and inclosed in brackets to distinguish them from the words of the speaker; thus, "[Applause.]," but without the period if introduced in the middle of a sentence. Generally, for the better appearance of typography, and because the "case" is not fully supplied with brackets, the curves are used instead.

⁶ **I have said.**—*Have* is implied here. See p. 110, 252, of this Reader.

⁷ **prosperity.**—This word might be written *Pers-Pee*; but, to distinguish it from *prospect*, *Pers²-Pec*, it is better to write it in this manner.

⁷ **white race.**—183, R. 1; 148, R. 1, *b*.

⁸ **law of God.**—182, R. 1, *b*.

⁹ **Western world.**—The En-hook is omitted to secure a desirable phrase-sign. p. 169, R. 12, *b*.

¹⁰ **great national Democratic party.**—En is here used for *national*. The whole phrase-sign transferred to the common print is "Great N. Dem. P." 287, R. 2, *b*.

¹¹ **Irrepressible conflict party.**—This is a special contraction. If very frequent, Ar simply would be written for *irrepressible*.

¹² **upon us.**—p. 181, R. 2.

¹³ **broadest sense.**—286, 3.

¹⁴ **my Northern friends.**—Ner is here used for "Northern," in accordance with the principle of special contraction. 287, R. 2.

¹⁵ **but whatever I can do.**—Tef for *what ver* is here joined to Tetold² (for *but*). See p. 74, 316, of this Reader, where it is shown that the plan of joining Tee to *but* was originated by the author. (*b*) *I* is omitted here, as it may be in many other cases where *some* pronoun must be supplied, and where the context directs what one. See under *I* in the Standard-Phonographic Dictionary.

ment,¹⁶ and have a line of police established along the border of the Slave States, to catch and hang the thieving Abolitionists who are stealing our niggers. [Laughter and applause.] This is a means of protection. Why? Because it is practical. [Renewed laughter and applause.] Here is my old native State of Virginia¹⁷—the slave-trading and slave-breeding State of Virginia¹⁸— [Laughter.]

DELEGATE FROM VIRGINIA¹⁹—I call the gentleman to order. He casts an imputation upon Virginia by calling her the “slave-breeding State of Virginia.”

MR. GAULDEN²⁰—Well, I will say the slave-breeding State of Georgia, then. I glory in being a slave-breeder²¹ myself. [Loud laughter.]²² I will face the music myself, and I have got as many negroes as any man from the State of Virginia. And as I invited the gentlemen of this Convention at Charleston to visit my plantation, I will say again, that if they will come to see me, I will show them as fine a lot of negroes, and the pure African, too, as they can find anywhere. And I will show them as handsome a set of little children there as can be seen [laughter], and any quantity of them, too. [Renewed laughter.]²³ And I wish that Virginia may be as good a slave-trading and slave-

¹⁶ *from the general government.*—Jay here stands for *general*, under the principle of special contraction. 237, R. 2.

¹⁷ *State of Virginia.*—In some cases, as in this, it is better to express *Of* by a hook than to imply it.

¹⁸ *slave-breeding State of Virginia.*—237, R. 1, *b*. See p. 94, 171, of this Reader.

¹⁹ *Delegate from Virginia.*—It seems natural to commence the words of a speaker with a paragraph; but for the reporter such a practice is not best, especially in the case of one speaker interrupting another; for too much time would be consumed in carrying the pen back to commence a paragraph. (*b*) It is best usually, in the case of a change of speakers, to phonograph the name of the speaker, inclosing it in a circle; (*c*) or, if there could be no confusion—as there might be if two speakers had the same initial—write the first longhand letter of the speaker's name, usually inclosing it. In this phrase-sign *from* is omitted, under the principle of 250, 3.

²⁰ *G.*—G. is here written for Gaulden. Of course, in transcribing, “Mr.” should be prefixed. See preceding note.

²¹ *slave-breeder.*—The *formative* of an ‘actor’ may frequently be omitted. p. 142, R. 5; p. 194, R. 7.

²² *Loud laughter.*—The modification of *loud* is indicated by making the sign of pleasantry or laughter larger than usual. See p. 119, 294, of this Reader.

²³ *Renewed laughter.*—I see no particular necessity of inserting *renewed* here. It was probably done by the reporter to avoid the monotony of the repetition of the word *laughter*.

breeding State as Georgia; and in saying that I do not mean to be disrespectful to Virginia, but I do not mean to dodge the question at all.

Now, I want no office; I never asked any; I did not ask the State Convention to send me here; but I am here to tell the truth to you all, and this is my idea of non-intervention. I want the State of Virginia, if she has negroes, to have as many as she pleases. If you want slavery in the State of Massachusetts, I want you to have it. If you want slavery in Indiana, and Ohio, and Wisconsin, and Minnesota, in God's name have it. It is your right to have²⁴ slaves, and just as many or as few as you please; I will never join any party which desires to force slavery anywhere, or to keep it from any place. [Applause.] I believe that is regulated by the law of God, of nature's God, and all history proves that to be so, and all that I ask is "hands off;" leave it to the people of the States and of the Territories to settle that matter for themselves under the Constitution of the United States.²⁵ [Applause.]

And now, while I am up, I want to put my veto upon one thing.²⁶ I know that I am not going to be applauded²⁷ in what I say;²⁸ but seed sown in good time will bring forth fruit; and though you may say now that I am wrong, yet I think I shall live to see the day when the doctrines which I advocate to-night will be the

30 doctrines of Massachusetts and of the North; for,

"Truth crushed to earth will rise again;
The eternal years of God are hers;
While Error, wounded, writhes in pain,
And dies amid her worshippers."

²⁴ **It is your right to have.**—*Have* is added here by the Vee-hook, in accordance with the method of writing *hope to have*, Pef³. To must be supplied to complete the construction.

²⁵ **under the Constitution of the United States.**—One of the Tees of *Constitution* is here omitted to secure this sign. 236, 3. See p. 106, 23⁵, of this Reader.

²⁶ **upon one thing.**—p. 169, R. 12, b.

²⁷ **I know that I am not going to be applauded.**—The affix-sign 'lng' is omitted in writing *going* (237, R. 1, b), to secure the advantage of phrase-writing. This phrase would have been written in the Old Phonography, Retold¹-En-Dhet Petold¹-Ment-Gay:'ing' Bee³ Pel¹-Ded. Compare the two expressions.

²⁸ **In what I say.**—p. 63, xvi. of this Reader. This phrase, so easily and beautifully expressed in Standard Phonography, would have been written in the Old Phonography, En¹ Wuh¹ Retold¹-Es.

I say I go for non-intervention in the broadest sense of the term. I say that this whole thing should be taken out of the hands of the General Government. I say it is¹ all wrong to be spending two or three millions of dollars² annually from our pockets, and sacrificing thousands of lives upon the coast of Africa,³ in that terrible clime,⁴ to prevent our going there to get a few negroes. If it is right for us to go to Virginia and buy a negro, and pay \$2,000⁵ for him, it is legally right for us to go to Africa, where we can get them for \$50. [Applause and laughter.]⁶ Here is the condition we are placed in, and you may as well come to your senses and face the music.

There are 2,000 of our negroes now down at Key West, begging and pleading not to be sent back. If they should be sent back, what would be the result? One half of them would die before they got there, and the other half would be turned upon the coast of Africa, upon the coast of Liberia, among strangers, to be eaten up by cannibals, or be caught and sold again, or die of starvation; and this you call humanity. I say it is piracy. I say that our Government is acting against right and reason in this matter. And if the Southern men had the spunk and spirit to come right up and face the North, I believe the Northern Democracy⁷ at least would come to the true doctrine of popular sovereignty and non-intervention. [Applause and laughter.]

Think of it! Two thousand of these poor barbarians from Africa, caught within the last four weeks, and kept upon that miserable island of Key West, dying there from disease and starvation, and what do not die⁸ are to be sent back by our Government at an expense of one or two millions, though they are pleading and begging not to be sent back and

30 ¹ I say it is.—p. 63, xvi.

² two or three millions of dollars.—See p. 74, 6², of this Reader. 250, 3. The word *millions* is here represented by Ems, under the principle of special contraction. 237, R. 2.

³ upon the coast of Africa.—236, 3. See p. 106, 23⁵, of this Reader.

⁴ in that terrible clime.—A slight saving is here effected over the Corresponding Style by writing 'ble' by the affix-sign (Bee) instead of Bel. See p. 92, 16³, of this Reader.

⁵ \$2,000.—274.

⁶ Applause and laughter.—The signs for applause and laughter are here written without lifting the pen, constituting a sort of phrase-sign. It illustrates a reporter's care to effect every possible saving of labor.

⁷ Northern Democracy.—*Northern* is here contracted to *Ner*, in accordance with the principle of special contraction. The phrase-sign, transferred to 'he common print, is "Nor. Dem."

⁸ and what do not die.—p. 104, 22¹, of this Reader.

landed upon the coast of Africa. It is cruel, inhuman, wrong, and I appeal to the good sense of the American nation against it. Look at John Bull.⁹ He has bound us to catch all we can and send them back at an expense of \$25 per head. We send them back. But what does John Bull do? When he gets them he apprentices them out again, and makes slaves of them. That is the hypocritical treaty that you are bound by. And yet I hear no Southern voice or Northern voice raised against this aggression upon the law of nature and of nature's God. But I intend to raise my voice against it, humble as it is.

Now this may be a secondary question before us to-night. The great point is harmony and union in the great Democratic party. Let us whip the Black Republicans;¹⁰ let us win the fight; and when we have settled these things, let us act together, and all will be right. [Applause.]

NO LAW FOR SLAVERY.

[*Speech of Gerrit Smith at the State Anti-Slavery Convention, in Milwaukee, June 17, 1857.*]

I HAVE not come here to denounce slaveholders, nor to say that they are worse than other men. If they are worse, it is owing to the misfortune of their circumstances. If, as many suppose, they are the very worst of men, it is because they are the subjects and victims of the very worst education.

That the slaveholder is to a large extent unconscious¹¹ of the wickedness¹² of his relation is beyond controversy. Deplorable, however, as is this unconsciousness, it happily leaves room in him for goodness.

⁹ **John Bull.**—This is a special contraction. The sign, transferred, is “J. Bull.” 237, R. 2.

¹⁰ **Black Republicans.**—Bel³ is here written for *Black*, in accordance with the principle of general contraction (237, R. 2). If the phrase were occurring frequently, in accordance with the principle of 237, R. 2, *b*, it would be written Bel³-Rays; *i. e.*, “Bl. Rs.”

¹¹ **unconscious.**—The prefix-sign for *uncon-* is here joined, and the final *s* is omitted, as in many other words ending with the sound *shūs*. See p. 70, 4³, of this Reader.

¹² **wickedness.**—237, R. 1.

Virtues the slaveholder can certainly have.¹³ Washington¹⁴ was a slaveholder, and strikingly were the nobler virtues grouped

31 in him. We must dismiss¹ our prejudices against the slaveholder and do him full justice. In innumerable instances is he graced with beautiful traits of character.² Of course this could not be, did he know the wickedness of his relation.³ Were he to know that, and yet to continue in the relation,⁴ to see his sin and yet to cling to it, his whole soul would be so debased that nothing⁵ virtuous, nothing generous could spring up or live in it. Unconsciousness of his wrong explains the⁶ possibility of his goodness.

That the slaveholder should persist in remaining a slaveholder ought not to surprise us; nor ought we to regard him as pre-eminently wicked for such persistence. Think how rarely,⁷ even among ourselves, a man becomes,⁸ in the full and emphatic sense of the word, an Abolitionist. All over the world a new education is needed—an education into a simple, honest love of manhood, and into a deep and abiding reverence

¹³ can certainly have.—p. 169, R. 12. This phrase, in the Old Phonography, would have been written Ken² Iss Ret² En-El Vee².

¹⁴ Washington.—This word is too long to write in full, and the best contraction is Ish¹-Ten.

31 ¹ we must dismiss.—236, 3. p. 106, 23⁵, of this Reader.

² beautiful traits of character.—171, 3. This phrase, in the Reporting Style of the Old Phonography, would have been written Bet²-Fel Trets² Petoid¹-Ker-Kay.

³ wickedness of his relation.—*Wickedness* is here contracted, as a few lines before; *his* is added by a circle, of being implied.

⁴ in the relation.—*In relation* is distinguished from *In real-ity* by the En in the former being brought down so that Rel may rest on the line, while in the other phrase Rel is above the line. 246, 1.

⁵ that nothing.—A needless fear on the part of the Old-Phonographic publishers caused them to prohibit the joining of letters in many cases, where they might have been joined with ease, and with advantage in respect of speed.

⁶ explains the.—(a) The plan of omitting initial Kay in many such words as *exist* (Ses-Tee²), *experience* (Sprens²), *explain* (Splens²)—an omission corresponding to the rapid and defective utterance of these words, *i. e.*, almost 'zist, 'sperience, 'splain—was first presented in the Hand-Book. It is no valid objection to such contractions that they do not save much; it is conceding that they save *something*, and that, without some countervailing disadvantage, they are useful. Their advantage is that they save time in the omission of a letter, and also by facilitating phrase-writing. (b) As to joining *the* in this case, see 187, R. 1.

⁷ how rarely.—See p. 60, iv., 2, of this Reader.

⁸ a man becomes.—244, R. 3, (1).

for it. Hitherto, at the North⁹ as well as at the South, our schools and churches have not been such as to impress men with the dignity and grandeur of their¹⁰ common nature.¹¹ In every part of our country the work is still undone of bringing men to believe

“That the one sole sacred thing beneath the cope of Heaven is man.”¹²

Open the eyes of the slaveholder to the greatness and glory of man—even of the most bruised and battered specimen of man—and he is at once an Abolitionist. The like discovery can alone transform the¹³ non-slaveholder into an Abolitionist. All those before whose heaven-anointed vision stand revealed the divine image and the moral sublimity of man—all those, and none others,¹⁴ are Abolitionists. As impossible would it be for him who is blessed with this revelation to oppress or despise his brother, as to pour contempt upon the pyramids among the works of men, or upon Mount Blanc¹⁵ among the works of God.

Nor have I come here to oppose the doctrine of “compensation”—a doctrine so unwelcome to the mass of Anti-Slavery men. On the contrary, were the slaveholders to emancipate their slaves, I should be glad to have the nation give five hundred millions of dollars to the emancipators,¹⁶ and bestow something on the emancipated also. In-

⁹ at the North.—237, R. 2.

¹⁰ of their.—See p. 74, 61, of this Reader.

¹¹ common nature.—(a) The word-sign for *common* was first presented in the Hand-Book. (b) *Common* was previously written ‘com:En.

¹² man.”—The quotation marks (”) are placed at the end of this quotation, but not at the beginning, where it is sufficiently indicated by the words introducing the quotation.

¹³ transform the.—Standard Phonography beautifully exemplifies the great law of UNIFORMITY in accordance with which it was constructed, in the contractions for words ending in *form-ed*; thus, Form-ed, Fer¹; Conform-ed, ‘Con: Fer¹; Deform-ed, Dee¹-Fer; Inform-ed, En-Fer¹; Perform-ed, Per²-Fer; Reform-ed, Ray¹-Fer; Transform-ed, Ters²-Fer; Uniform, En-Fer³; Multiform, Melt-Fer.

¹⁴ and none others.—In a few cases the Dher-tick is written upward, as in this phrase-sign. With a pencil it will be easy to make it, and even with a pen it will not be so difficult that its use will not be advantageous.

¹⁵ Mont Blanc.—The foreign pronunciation of this word is Mō, Blā,—(.) signifying the nasalization of the preceding vowel (p. 203, 11 and 13). For the method of stenographically indicating nasalization, see p. 203, 12. These words might have been written Ment¹ Bel²-Ing-Kay, as if pronounced Mont Blank, the letters being interpreted by general English analogy, as is usually done in phonographing foreign words and names. See p. 90, 15³, of this Reader.

¹⁶ emancipators.—(a) In many cases, when a verb, as *emancipate* (Em-Ens-Pet), ends with a shortened straight-line, and the actor, as *emancipator*, is formed

deed, inasmuch as the North has sought her own commercial gains and her own political and ecclesiastical advantages. in allowing, not to say encouraging, the South to extend the area of slavery and multiply her investments¹⁷ in slaves,¹⁸ I do not see how she could be honest, and yet leave the South to bear alone the whole pecuniary loss of emancipation. Such loss there would be. I admit that time would turn it¹⁹ into great gain. But, for the present, it certainly would be loss.

To my enumeration of the things for which I have not come here I will add but one more. I have not come to oppose the dissolution²⁰ of the Union. Nay, I am free to declare that if the South or the North, the East or the West, desire to secede²¹ from it,²² I would²³ have no force employed to prevent the secession.²⁴ Let the seceder go in peace,

by the addition of the consonant *r* the reporter may write for the 'actor' the form for the verb. (b) But if, in order to avoid confusion, as of *emancipated* and *emancipator*, some other mode of writing the actor must be adopted, the reporter may lengthen the stroke, as in writing *emancipator*, Em-Ens-Peeter. p. 62, xii.

¹⁷ **investments.**—237, R. 1, b.

¹⁸ **in slaves.**—p. 168, R. 10.

¹⁹ **would turn it.**—p. 63, xvi. of this Reader.

²⁰ **dissolution of the Union.**—*Dissolution* is written Dees-Elshon, to distinguish it from *Desolution*, Dees²-Layshon.

²¹ **desire to secede.**—The word *Secede* and its derivatives may be advantageously written in accordance with the novel, Standard-Phonographic principle of using an initial large circle. In this case, in connection with the principle of implying *to* by joining, a phrase-sign is secured which is considerably shorter than the Old expression of this phrase—Dees-Ar Petoid² Es²-Sdee.

²² **from it.**—p. 63, xvi. of this Reader. The Old-Phonographic expression of this phrase was Fer² Tee².

²³ **I would.**—The advantage of a stenographic device may not, when considered alone, be very apparent. It might, for instance, be objected that Tetoid for *I* was but little briefer than Petoid-Retoid. But it might be replied that the aggregate saving of a number of little contrivances of frequent use would be considerable. And if these devices, in addition to securing a briefer expression for certain words, obviate frequently the loss of time in lifting the pen, their value is greatly enhanced. This phrase-sign is a good illustration of this idea. *First*, Tetoid for *I* is nearly twice as rapid as Petoid-Retoid. *Secondly*, the lifting of the pen which would have been required if the latter form for *I* had been employed, is obviated by Tetoid. So that there is effected a gain over the Old Phonography of more than 100 per cent.

²⁴ **employed to prevent the secession.**—(a) *To* is implied here by joining. *The* is omitted, and to be supplied. (b) I have found it very useful in various kinds of reporting, especially legislative, to write *Session* by Issesh'on, or by enlarging the final circle of a preceding word, and adding the Esh'on-hook; thus, *End of the session*, Endsesh'on²; *at the session* Teesesh'on³; *this session*, Dheeses².

followed with our blessings and not with our curses. At the same time, let me declare that I am the friend of the Union; would not have it dissolved, but would have it endure forever. What is more, I should be glad if, with the consent of all parties concerned,²⁵ it could spread over all North America,²⁶ and carry its superior vigor, intelligence, and civilization to peoples who are perishing for need of them.

Having now said for what I did not²⁷ come, I will proceed to say for what I did come here. It was for only one thing; and that is, *to beseech you to know no law for slavery,²⁸ and to trample under foot whatever claims to be a law for slavery.* Possibly, however, there are persons in this assembly who would stop me on the very threshold of my argument by telling me²⁹ that the Constitution is for slavery. But what if it is? What if, from beginning to end, it is all for slavery? That does not make slavery a law. That does not make the Constitution³⁰ a law

Eshon; next session, Enses²-Eshon; at the last session, Tee³-Layses-Eshon. *Secession* may be added to a preceding word (without a final circle), as in this case, in an analogous manner.

²⁵ **of all parties concerned.**—Three novel, Standard-Phonographic principles and devices combine in this case to produce a remarkably condensed expression of these four words:—1. The addition of *all* by an El-hook to Petoid¹ (*of*). 2. The formation of phrase-signs, even in case of necessary disjoining, commencing the disjoined letter near the preceding; overlapping them. (See p. 94, 17¹, of this Reader.) 3. The use of a new word-sign for *party* (Pee). Compare this expression with the Old-Phonographic expression—Petoid¹ Bedoid¹ Pee³-Ray-Tees Sarned².

²⁶ **over all North America.**—The Old-Phonographic expression of this phrase would be Ver¹ Bedoid¹ Ner-Ith Em-Ray-Kay.

²⁷ **for what I did not.**—(a) *What* is here added by shortening the sign (Ef²) for *For*. See p. 63, xvi. of this Reader. (b) The practiced reporter may, in some phrases, omit *I*, RATHER THAN DISJOIN THE LETTER FOLLOWING IT, writing, for instance, Fet²-Dent, instead of Fet²-Tetold; Dent¹, for "*For what I did not.*" (See the Standard-Phonographic Dictionary, under the word *I*.) There is an instance of the application of this plan in the following phrase-sign for "*For what I did come.*"

²⁸ **no law for slavery.**—Slay being used as a (special) word-sign for *slavery*, this phrase-sign falls under the general principles of phrase-writing—even as to using, for sake of convenience, Sel instead of Slay; for it is allowable and not unfrequent to change the direction of a letter having two directions, or to change the outline of a word (sometimes even of a sign-word), in order to secure a phrase-sign. For instance, in Tees²-El-En-Ef, *it is a well-known fact*, not only is the hook of the word-sign of *well* (Wel²) omitted, but the stroke is written downward. The hook of *known* is also omitted so that *fact* (Ef) may be joined.

²⁹ **by telling me.**—237, R. 1, b.

³⁰ **a law—the Constitution.**—In this case a long dash is substituted for the repeated words, "*That does not make.*" 276, a. This is a novel and valuable characteristic of Standard Phonography.

for slavery. That but proves that the Constitution itself is no law. The first thing in regard to any

32 statute, constitution, or decree is not to determine by means of it what other things are or are not law, but whether itself is or is not law. Preliminary to applying the¹ yard-stick² to the measurement of the cloth is the inquiry whether it is a yard-stick—whether it is a true measure.

The Constitution can not be a law for slavery. It can not be, if for no other reason than that, so far as it may be for slavery, it is void. Just so far³ it is void for absurdity. Not less, but infinitely more, absurd would the Constitution be in declaring man a chattel than in declaring wood stone, or stone wood. But surely⁴ you would not⁵ regard as law the declaration that wood is stone or stone wood. How much less, then, should you suffer the declaration that man is a chattel to command your respect and obedience!⁶ We are surprised and amused

32 ¹ to applying the.—The Old-Phonographic expression of this phrase would be Petoid² Pel³:‘ing’ ð¹—i. e., two strokes, two dots, and three liftings, while the Standard-Phonographic expression requires but two strokes and one lifting, and has the merit of greater legibility.

² yard-stick.—In this contraction *stick* is represented by the Steh-loop (*st*). The character of the discourse here hardly justifies the use of this sign as a special contraction. It is rather an instance of the use for *general purposes*, by the experienced reporter, of contractions which would be employed by the beginner for *special purposes* only. The experienced reporter, in the course of his practice, will so thoroughly memorize many contractions invented for special purposes, that he may safely introduce them into any kind of reporting, especially if they are sufficiently suggestive not to depend much upon the context for legibility.

³ just so far.—The principle of 236, 3—allowing the omision of *t* when it occurs between *s* and another consonant—is almost as applicable and serviceable in phrase-writing as in the writing of single words. See phrases commencing with *Just* in the Standard-Phonographic Dictionary.

⁴ but surely.—The Standard-Phonographic principle of enlarging a small Ar-hook to add *l* may be advantageously employed to add the termination *ly* to *sure*, Sher²; Sherl², *surely*; and *near*, Ner¹; Nerl¹, *nearly*;—but never when the sign thus produced would have some other and conflicting value; and hence Merl¹ should not be used for *merely*; for this use might conflict with the use of that sign for *immorally*.

⁵ you would not.—See p. 61, x. of this Reader.

⁶ and obedience.—(a) The general rule which I have observed in devising a contraction for a word and as many of its derivatives as can safely be represented by one contraction, is, to go only so far in their expression as they coincide, and sometimes to stop short of that if the words are very long, and a suggestive contraction can be secured without. To illustrate, *Disobedient*, *Disobediently*, and *Disobedience*, being of different parts of speech, can safely be represented by one con-

by the historical fact that a Roman challenged for his favorite horse the honors due only to a man. But wherein is it more absurd to count a horse for a man, as did the Roman, than to count a man for a horse, as does the slaveholder?

Is it claimed that the Constitution is a law for slavery on the ground that it is a bargain between the whites and blacks for making one the slaves of the other? But such a bargain would be void for lack of mutuality and consideration. It is not credible that the blacks' came into it; and if they did, it is not possible that they received an equivalent, or, indeed, any return whatever for consenting⁶ to be reduced to slavery. Such a reduction does of itself incapacitate for receiving any, even the least measure of compensation. In the very selling of his manhood, the seller puts it out of his power to receive the⁷ purchase-money. He can not be paid for making himself a chattel. Every attempted bargain for unmanning himself is necessarily void. Perhaps it will be said that the bargain in question was not between the whites and blacks, but between the whites and the whites—the whites

traction; for, the context will determine whether the contraction should be read as an adjective, an adverb, or a noun. These three words coincide in the syllables *disobēd*, which is all that is necessary to express to suggest these words. These syllables are expressed by Dees¹-Bed. (b) It sometimes happens that, while a word which is formed by prefixes (as *dis-obedient* from *obedient*) can be contracted, the primitive word can not, because the expression of the common part of the primitive and its derivatives (as *Bed* for *OBEDient-ly-ce*) is not sufficiently suggestive, and may have some other and conflicting use. (c) Vocalization, however, as *Bed(ē)*¹ for *Obedient*, may render the contraction sufficiently suggestive, and therefore allowable.

⁷ **blacks.**—This is a special contraction, formed in accordance with the principles of 287, R. 2.

⁶ **for consenting.**—p. 112, R. 7, b.

⁹ **puts it out of his power to receive the.**—(a) The sign for *It* is shortened to add *Out* (see p. 68, xvi. of this Reader); *Of* is implied, as is very frequently the case before *his*; *His* is added by the small circle (*Iss*); and *To* between *Power* and *Receive* is implied by joining. (b) It may be observed here that *To*, in such a case, is not implied without any reference to the context; for a junction in one case may imply nothing, in another case *Of*, and in another case *To*. The same principle of legibility and distinction applies here that was defined on p. 72, 4¹³, c, namely—When the same thing (letter, word, or principle, no matter what) has different uses (as the joining has, as just mentioned), the uses must be so different that one could not reasonably be substituted for the other in any case. (c) This phrase—*Puts it out of his power to receive*—would very probably have been written in the Reporting Style of the Old Phonography, *Pets³ Tee² Tee³ Petsoid¹-Pee-Ar Petoid²-Rays-Vee*—i. e., nine strokes and four liftings; while the Standard-Phonographic expression requires but five strokes and not one lifting, i. e., gains 100 per cent. over the Old expression.

of the North and the whites of the South. But quite as emphatically, in such case as in the other, would the bargain lack validity. For certainly it is not competent for two parties to annul the rights of a third. They may enter into a compact to confirm, but not to destroy, his rights. To say that the Constitution is a bargain between two descriptions¹⁰ of persons to take away all the rights, ay, even all the manhood, of a third, is to say that the Constitution is the guiltiest and foulest of all conspiracies, and at the very furthest remove from all possibility of being law.

But to return to my declaration, that even if the Constitution were from beginning to end in favor of slavery,¹¹ it nevertheless could not be a law for slavery. Do not understand me¹² to admit that it is in

¹⁰ **between two descriptions.**—This same sign might in some other case be written for “between *all* descriptions;” but the context here makes the use of it for “between *two* descriptions” safe and allowable. The following words—“all the manhood of a third”—would not accord with reading this sign “between *all* descriptions.” That “between *two* descriptions” is the proper reading is also inferrible from the fact that the preceding sentence is speaking of *two* parties annulling the rights of a *third*. The words, “*To say that the Constitution is a bargain,*” etc., commencing this sentence, show that the speaker is continuing the discussion of the question of “a bargain between the whites of the North and the whites of the South,” mentioned in the fourth sentence preceding; and mentioned or adverted to in every sentence following that up to the word in which this phrase-sign (Bet¹-Wen-Bedoid-Skershons) occurs. I give the few preceding sentences as a specimen of the discriminating criticism which is now and then required in reading notes—not that it takes the practiced reporter a hundredth part of the time to settle such a question as I have consumed in setting forth the reasons in favor of the correct reading of the phrase-sign which is the subject of this note. The exercise of discrimination which will be demanded through a few years’ practice of reporting is better calculated, in my opinion, to develop a fine critical sense, a minute knowledge of language, an ability to determine from what a speaker *has* said what he *should* say, than any other study, not even excepting that of the Classics. There is a close similarity between the mental exercise required by the study of the Classics and that demanded by the study and practice of reporting; but the reporter’s profession (which calls for constant study) more imperatively requires that beneficial mental exercise which is induced by classical study; and his reputation as a reporter and his income depending upon the earnestness and carefulness with which he pursues his profession, he has greater inducements to call forth his utmost power than are usually afforded to classical students. There is the additional advantage that the constant and varied accumulation of knowledge necessitated by the pursuit of his profession sustains and adds to his native and acquired intellectual power; while the modicum of valuable knowledge secured by the many months of study required for the attainment of a barely tolerable knowledge of the classical languages is a meager compensation for the toil.

¹¹ **In favor of slavery.**—246, 1.

¹² **do not understand me.**—p. 169, R 12, b.

favor of it. Most emphatically do I deny that it is. Such denial is due to truth and to the memory of the men who adopted the Constitution.

The Constitution is not for slavery,¹³ unless they who adopted it meant it to be for slavery. But there can be no evidence that they so meant, unless there is evidence that they saw slavery in the Constitution.¹⁴ When the masses vote for a paper, it is never to be alleged that they vote for crime in it, unless the crime is on the face of it, and they are thereby certainly apprised of what they are doing. Hence we do our ancestors great and cruel wrong when we charge them with having established the superlative injustice of slavery in a paper which, at the most, but covertly alludes to it. If slavery is openly there, then blame them; but not if it only lurks there. It is worthy of mention that the courts concur with common sense in holding that no law is to be interpreted in behalf of palpable¹⁵ injustice, unless such injustice is expressed¹⁶ in irresistibly clear terms. Says the Supreme Court of the United States: "Where rights are infringed, where fundamental principles are overthrown, where the general system¹⁷ of the laws is departed from, the legislative intention must be expressed with irresistible clearness to induce a court of justice

33 to suppose a design to effect such objects."—2 Cranch, 390. Surely he must be quite ignorant of the spirit which prevailed among the American masses at the close of the Revolutionary War, who believes that a Constitution expressly and clearly for slavery would have been adopted by them.

¹³ **Constitution is not for slavery.**—The frequent occurrence of this word brings it under the phrase-writing principle of 244, R. 3, 1—namely, "A common substitute, or a noun of frequent occurrence, is frequently joined to a following verb."

¹⁴ **In the Constitution.**—The first *t* of *Constitution* is omitted here (in accordance with 236, 3, *b*), in order to secure the advantage of phrase-writing. The same principle is followed in writing *unconstitutional*. See this word in the Standard-Phonographic Dictionary; also the Compendium, p. 113, R. 15.

¹⁵ **palpable.**—See p. 92, 16³, of this Reader. The form given for this word in Isaac Pitman's *Vocabulary* is Pee-Lay-Pee-Bel. Standard Phonography makes a considerable gain over the Old Phonography by its improved outlines in many cases where no new principles are involved except the principles of analogy, uniformity, and speed, which for the first are fully developed (or applied) in Standard Phonography.

¹⁶ **is expressed.**—p. 132, R. 4; 246, 1.

¹⁷ **general system.**—p. 169, R. 12, *b*; 237, R. 2.

But it is said that they who framed the Constitution intended it to be for slavery. What if they did? The Constitution is not what the handful¹ who framed it, but what the masses who adopted it, intended it to be. A deed of land is not what the scrivener, but what the grantor and grantee meant to have it.²

I am not willing, however, that the framers of the Constitution should be misrepresented or dishonored. I see not one particle of evidence that they meant to establish slavery, or even to spare it for another generation. They put into the Constitution³ many powers, any one of which is capable of being⁴ wielded for the immediate and entire⁵ overthrow⁶ of the whole system of American slavery.⁷ Did they qualify them so as to exempt slavery from their operation? This they certainly would have done had they been intent to establish slavery, or even to prolong its life beyond a few years.⁸ But they did it not.⁹

33 ¹ handful.—p. 194, R. 9.

² meant to have it.—*To* is implied here by joining, and *it* is added to *have* by shortening its sign. The best expression in the Old Phonography for this easily and rapidly uttered phrase would be Ment² Petold²-Vee-Tee; *i. e.*, four strokes and one lifting; while the Standard-Phonographic expression requires but two strokes and no lifting; *i. e.*, is more than twice as fast as the Old expression, and yet probably not faster than the utterance would be.

³ Into the Constitution.—*The* is omitted here under the principle of 250, 3, and the first *t* of *Constitution* is omitted (in accordance with 236, 3, *b*), to secure a desirable phrase-sign.

⁴ is capable of being.—See p. 92, 16³, of this Reader. If the usual form for *being* were Bee-Ing, the Ing would be omitted in such a combination as this, because of its difficulty. If the usual form were Beeing (*i. e.*, with the dot 'ing'), the dot might be omitted in such a phrase, under the principle of 237, R. 1, *b*.

⁵ entire.—Enter¹ as a word-sign for *entire*, and Enter¹-El for *entirely*, were first presented by the author. The Old-Phonographic outlines were En-Tee-Ray, *entire*; En-Tee-Ray-Lay, *entirely*. "*Entirely*" will be written by the derivative word-sign, Enter¹-Tee. p. 142, R. 5. The Old-Phonographic form for this word was En-Tee-Ray-Tee.

⁶ overthrow.—229, R. 1, *a*.

⁷ American slavery.—This is a special contraction, formed in accordance with the principle of 237, R. 2, *b*.

⁸ beyond a few years.—246, 1.

⁹ but they did it not.—The best Old-Phonographic expression for this phrase would have been Tetold²-Dhee-Dec-Dee (or -Ded) Tec² Net¹. The Old Phonography would have done better with the more usual form of expression—*But they did not do it* (or *do so*). But Standard Phonography is as well adapted to extemporaneous speech as to the studied compositions of books. *It not* in Standard Phonography is represented by Tent. It could not be joined to Ded; yet to avoid the loss

They did not say, "No person except a slave," but "No person shall be deprived of life, liberty, or property without due process of law." They did not say, "The right of the people except slaves," but "The right of the people to keep and bear arms shall not be infringed." It is superfluous to remark that the masters will throw down their whips whenever Government shall obey the Constitution and protect the slaves in taking up their¹⁰ muskets. The framers of the Constitution¹¹ did not say, "The right of the people except the slaves," but "The right of the people to be secure in their persons," etc.,¹² "shall not be violated." Nor did they confine Congress to color or condition in obtaining recruits for the army and navy. I need not say that slavery would come to a speedy end were Congress to go among the blacks as freely as among the whites to supply the army and navy with officers and privates. It is only by observing in every direction the policy of proscribing, degrading, and outraging the black man¹³ that slavery can be maintained. Again, in forbidding attainder, the framers of the Constitution did not except slavery, which is the worst possible¹⁴ form

of time of writing it in its proper position when standing alone (*i. e.*, on the line), it is made to overlap the *Ded* as a substitute for joining.

¹⁰ *in taking up their*.—237, R. 1, *b*; 264. —

¹¹ *the framers of the Constitution*.—164. To secure a desirable sign for this phrase, which it now appears will probably occur frequently in this part of the speech, the *s* of *Framers* is omitted, and the first *t* of *Constitution*, in accordance with 236, 3, *b*.

¹² *etc.*—(a) The common "&" is a contraction for the Latin *ET* (*and*), the left-hand portion being *E* and the right-hand portion being intended for the upright portion of *T*, which is made into *τ* by the concluding stroke; I say *concluding* stroke, for the proper and easiest way of making this sign is to commence with the right-hand stroke, as though making a *v* backward, and making a circle at the top of the left-hand side of the *v*, to run a line across the two strokes; which line may be joined, in rapid writing, with the following word, or with the following letter as in writing "*&c.*" (b) The expedient "&" may properly be written (if written correctly) for *and* in all cases in transcribing, except, of course, at the beginning of a sentence. (c) The contraction "&c." or "*etc.*" (which last is the form now usually adopted in books) is a contraction of the Latin *et cetera*. (See Webster's Unabridged Dictionary, under *ET CÆTERA*.) It is sometimes pronounced "*et setera*," or (being translated) "*and so forth*." In either case the reporter may write *Tees²-Ter* (*i. e.*, *et setera*). (d) If any person should wish a greater distinction between the phrase *Et cetera* (*Tees²-Ter*) and *It is true* (also *Tees²-Ter*) than the non-conflicting *uses* of the sign, it may be secured by writing the more frequent *et cetera* with *Tees²-Ter*, with the *Ar*-hook implied (171, 2), and *It is true* with *Tee²-Iss-Ter*, *i. e.*, with a distinct *Ar* hook.

¹³ *black man*.—Bel³ for *black* is a special contraction. 237, R. 2.

¹⁴ *worst possible*.—The *t* of *worst* is omitted here, in accordance with 236, 3, in order to secure the advantage of a phrase-sign.

of attainer. Nor did they provide for the defeating of the writ of *habeas corpus*¹⁵ by allowing the plea—the entirely effectual plea—of property in man. They provided for the suspension¹⁶ of the writ in certain specified cases; but slavery is not one of those cases. Well did Professor Christian say, “It is this writ which makes slavery impossible in England.”

When I said that the framers of the Constitution put many powers into it that could be used effectually for the destruction of slavery, I hope you did not understand me to claim that such use of them was their purpose. All I claim at this point is, that inasmuch as it was understood on all hands that slavery was to cease in a few years, no care was taken, and no disposition was felt, to protect it from being swept away by the principles and provisions of the Constitution.

Am I asked why the framers of the Constitution did not in terms provide for the abolition of slavery, I answer that, in the first place,¹⁷ inasmuch as slavery was dying¹⁸ and doomed, this was not thought to be necessary; and that, in the second place,¹⁹ they were not willing to

¹⁵ **habeas corpus.**—This is a contraction formed in accordance with the principle of 237, R. 2, *b*, Hay standing for *Habeas* and Ker for *Corpus*. But it may be used as a general contraction.

¹⁶ **suspension.**—The publisher of Standard Phonography, in devising contractions, has constantly kept in view the principle of making ANALOGOUS CONTRACTIONS FOR ANALOGOUS WORDS; so that one contraction familiarized usually indicates or suggests the contractions for analogous words. Many contractions, for instance, are formed in analogy with the contractions for *apprehension* (Pren²); *apprehensible* (Prens³); as Ses-Pen², suspension-sive; Sten², extension-sive; Stens², extensible; Spen², expensive-ness; Spen³, expansive-sion; Spens³, expansible; Dee-Klen, declension; Rays-Pen, responsive; Rays-Pens, responsible-bility; *i. e.*, contractions of words ending with *-sion-sive-siveness*, terminate with an En-hook; while the contractions of words ending with *-nsible-ility*, terminate with the Ens-circle. 187, R. 2, *a*. Compare the Old-Phonographic Kays Pens, expensive; Rays-Pens, responsible. If you make a contraction for *responsive* (Rays-Pens) in analogy with that for *expensive* (Kays-Pens), it conflicts with *responsible*. Kays-Pens³, *expansive* (in analogy with *expensive*), would conflict with Kays-Pens³, *expansible* (in analogy with *responsible*). So Analogy, Uniformity, Consistency, being sacrificed at the outset, had to be sacrificed to the end.

¹⁷ **in the first place.**—This phrase-sign, though employed in any kind of reporting, is formed in accordance with the principle of 237, R. 2, *b*—Ef standing for *first* and Pel for *place*.

¹⁸ **slavery was dying.**—The frequent use of the word *slavery* in this speech brings it under the principle of phrase-writing expressed in 244, R. 3, 1.

¹⁹ **in the second place.**—This phrase-sign, though properly used in all kinds of reporting, is formed in accordance with the principles of 237, R. 2, *b*—Skay

let posterity learn from the pages of the Constitution that their country had ever been disgraced with slavery. The silence of the Constitution respecting slavery shows far more loathing and shame of it than could any express condemnation of it, however emphatic.

But it is said that there is history to prove that the framers of the Constitution were willing to let slavery continue. I admit it. What is more, I admit that there are clauses in the Constitution which contribute proof of the truth of this history. Nevertheless, to go into history for the sake of interpreting these clauses in behalf of crime is, as we have already seen, wholly unwarranted by the rules of interpretation. It is its letter, and not its history, that is the Constitution. For the sake of the argument, however, I will admit that these clauses refer to slavery.

But for how long was slavery²⁰ to continue? Only for some twenty years were they willing to let it

34 continue. And what is¹ more, the mass of it was reasonably expected to be of the comparatively mild type of house and farm slavery, and not of the severe type of plantation² slavery.

(i. e., sec.) standing for *second* and Pel for *place*. (b) Other signs for corresponding phrases may be formed in like manner, as En-Ith-Pel, in the third place—Ith standing for *third*; En¹-Ef²-Ith-Pel, in the fourth place—with Ith to distinguish it from *In the first place*; En-Ef²-Ef-Pel, in the fifth place; En-En-Pel, in the next place; En-El²(for *last*)-Pel (or Nels-Pels²), in the last place.

²⁰ was slavery.—244, R. 3, 4.

34 ¹ and what is.—p. 104, 22¹, of this Reader.

² plantation.—This may be regarded as a special contraction. The full form would be Plen-Teeshon. (b) Generally, in Standard Phonography, when the same sign stands for a primitive word and one or more derivatives, some or all of them being contracted, that sign is written in the proper or assigned position of the primitive, whatever may be the accented vowel (i. e., the proper position) of the derivatives; thus, Es¹-Em, assimilate-d-ion; Plent³, plant-ed (er)-ation; Kay-Pee², capacious-ty; Dee¹-Klen, decline-able-ation; Dees²-Pct, despot-ic-ical-ically; Dee²-Men, diminish-ed-ution; Dec³-Men, admonish-ed-ition; Dee¹-Men, dominate-d-ion-nt; Kays²-Enter, eccentric-al-ity; Kays²-Kel, exclaim-ed, exclamation-tory; Fels²-Bee, flexible-ility; Fer¹-Jel, frigid-ty; Jay²-Ger, geography-ical-er; Pee¹-Ket, hypocrite-ical; En-Dren¹, indoctrinate-d-ion; En-Sper¹, inspire-ation; Ent¹-Ket, intellect-nat-uality; Ent¹-Med, intimidate-d-ion; En-Vet¹, invite-d-ation; Em-Jay³, majesty-ic; Ein-Thed², method-ic-ical. Methodism; Em-Thedst², Methodistic-ical; Fet¹-Ger, photography-ic-ist-er; Pers¹-Pet, precipitate-d-ion; Ray²-Fet, refute-d-ation; Ray¹-Pet, repeat-ed, repetition; Ray³-Pet, repute-d-ation. Ray²-Ped, rapid-ity-ly. (c) This general principle corresponds to the general rule of position applying to derivative word signs. See 261, R. 2. It serves to distinguish many contracted outlines, which by the general rule of position would occupy the

I said that the framers of the Constitution expected slavery to continue for only some twenty years. The historical truth that, in this country³ as well as in England,⁴ the cessation of the African slave-trade was looked to as the cessation of slavery itself, is undisputed. Now history is⁵ confirmed at this point by the migration and importation clause of the Constitution—that clause protecting the trade for only twenty years. But that slavery itself was expected to continue only so long is manifest from the fact that this protection, brief as it was, was to be enjoyed only by the then existing States.⁶ But if the new States (and remember that the Constitution expressly provides for their admission)⁷ were not to be allowed to participate in the African slave-trade, it was because they were not to be allowed to have slavery. Having slavery without recruiting it from Africa was a thing not then thought of. If, however, the new States were denied the right to have slavery, it follows that the old States were not to be allowed to establish it, since that would be to allow an inequality of rights be-

same position, and hence be undistinguished except by meaning (or the context). (d) The suggestiveness (*i. e.*, legibility) of contractions for derivative words is favored by placing them in the position of the primitive; for, the primitive word being first read or suggested, that and the context will at once indicate what derivative is to be employed. For instance, Em-Thed² will easily be read as, or suggest, *method*, and *that*, if it be not the required word, will suggest, in connection with the context, the proper word for the place, namely, *methodic*, *methodical*, *methodically*, or *Methodism*. (e) When the proper position of a primitive word and that of the derivative words would be different, as of *Refute*⁽³⁾ and *Refutation*⁽²⁾, and the corresponding position of the two words would be the same, they are both placed in that position (as Ray²-Fet, Refute-d-ation), *unless* a different position is required for distinction's sake; as Ray³-Pet, Repute-d-ation, to distinguish these words from Ray²-Ped, rapid-ly, rapidity (which is in conformity with the rule), and Ray¹-Pet, repeat-ed, repetition.

³ *In this country*.—The word-sign Kay² for *country* was first introduced by the Hand Book.

⁴ *In England*.—Ingrend¹ (*i. e.*, Eng'nd), as a word-sign for *England*, was introduced by the Hand-Book. It is distinct from the sign for *English* and *thing* (Ing¹), and is more suggestive in phrase-writing, especially when brought out of its proper position, than the Old sign (Ing¹).

⁵ *history is*.—244, R. 3 (1).

⁶ *existing States*.—237, R. 1, b

⁷ ().—The reporter should endeavor to indicate parentheses as often as possible. If not indicated, they are apt frequently to cause difficulty in reading; for, if the reader should not at once observe the parenthesis, and read it with suitable inflections, the idea not being received, the sentence would appear confused, and much time would be lost in arriving at the correct reading.

tween the new and the old States.⁶ No one claims that such inequality exists in the contemplation⁹ of the Constitution.

Another proof that slavery¹⁰ was allowed only a brief duration is to be found in the Ordinance for the Northwest Territory.¹¹ That and the Constitution were framed at nearly the same time,¹² and to some extent¹³ by the same men. The Ordinance provides for the recapture of fugitive servants; and, inasmuch as it speaks expressly of slavery, we will assume that fugitive slaves are included. But the Ordinance, like the migration and importation clause in the Constitution, confines its benefits at this point (if benefits they may be called) to the old States. It was only those who had escaped from "any one of the original States" that might be recaptured. Hence, like that clause, the Ordinance also shows that the new States were not to have slavery at all, and that the old States were not to have it after the few years allowed them in which to bring it to a peaceful and gradual close.

But I may be asked why, since the Ordinance and the migration and importation clause both prove so clearly the policy and purpose of abolishing slavery, there is nothing in the fugitive servant clause of the Constitution to prove the like policy and purpose. Why does not this clause, like that in the Ordinance, limit the right of recapture to

⁸ *and the old States.*—*The* is omitted here, and *and* is adapted to the position of *old*. (*b*) The practiced reporter may thus usually dispose of the phrase *and the*, thus saving many a lifting of the pen, without at all impairing legibility.

⁹ *In the contemplation.*—250, 3. This phrase-sign might be read *in contemplation*, instead of "in *the* contemplation." In all such cases of omissions and possible double readings, *either* the intended sense is not affected by the omission of a word, *or* the context, carefully considered, will show that a word needs to be supplied.

¹⁰ *that slavery.*—244, R. 3, (6).

¹¹ *Northwest Territory.*—The principle of special contraction is partially employed in writing this phrase-sign. If this phrase were occurring frequently, it might be written (in accordance with 237, R. 2, *b*) *Ner-Way-Ter*, *i. e.*, transferred to common print, "Nor. W. Ter."

¹² *at nearly the same time.*—This phrase would very probably have been written, in the Reporting Style of the Old Phonography, *Tee³ Ner¹-El³ 3¹* (*i. e.*, a dot above the line) *Sem² Tee¹*; *i. e.*, with five strokes, one dot, and four liftings; while the Standard-Phonographic expression requires but four strokes and no dots and no liftings; *i. e.*, is nearly 100 per cent. faster than the Old expression. (*b*) *Same time* may usually be written *Semt*, without vocalization (with *ā*), and be distinguished from *some time* (*Semt*), provided the preceding *the* is expressed, as in this phrase-sign.

¹³ *and to some extent.*—*And* (Ketoid) is here prefixed to *Sem⁴*, to *some*.

"the original States?"¹⁴ *The simple and sole explanation is that this clause in the Constitution does not refer¹⁵ to slaves.*

The fact that this clause does not limit its uses to the old States utterly forbids the putting of a pro-slavery interpretation upon it. If the Convention intended to have it apply to slaves, why did they not qualify it so as to make it correspond with the Ordinance and the migration and importation clause?

Again, the language of the fugitive servant clause in the Constitution makes it wholly inapplicable to slaves. The persons referred to in this clause are debtors. Service is *due* from them. But the slave, being a mere chattel, and, therefore, incapable of making a contract, can owe nothing. Says Justice Best: "A slave is incapable of compact." The slave codes¹⁶ all declare that he can own nothing.¹⁷ But manifestly, he who can own nothing can owe nothing.

And there is still one other reason why we should believe that the framers of the Constitution did not intend to help slavery live, and why we should believe that they committed themselves to no guiltier policy—guilty I admit it was—than that of allowing the dying demon a few years in which to die. It is, that to believe the contrary involves them in the grossest hypocrisy. They began the Constitution with the solemn declaration that they intended it to "secure the blessings of liberty;" and when they had finished it, and were about to submit it to the people, they unanimously struck from it the word "servitude," and supplied its place with "service," for the avowed reason that servitude denotes the condition of slaves, and service the obligations of freemen. For one, I am not prepared to call them hypocrites, as all virtually do who impute to them pro-slavery purposes.

35 I will, at this stage¹ of my remarks, speak of the pro-slavery interpretations of the Constitution by anti-slavery men.

¹⁴ to the original States.—p. 169, R. 12, b.

¹⁵ does not refer.—25.

¹⁶ slave codes.—182, R. 1, b.

¹⁷ nothing.—Isaac Pitman has sometimes written this word En² Ing, and to prevent clashing with *Anything*, the latter word (or phrase) was written En-Ith-Ing. This plan did not produce satisfaction, and no other mode of remedying an obvious difficulty having presented itself, he wrote En¹-Ing, anything, and En-Ith-Ing, nothing. This trouble is easily disposed of by providing *Nothing* with a needed contraction, En-Ith².

35 ¹ at this stage.—This common phrase needs a phrase-sign, which is secured by changing for the purpose the usual form of *stage* (Steh-Jay), as in the engraving.

Coming from such a source, they are peculiarly pernicious. The mass of the American people² are worshipers³ of the Constitution. They recognize no higher authority. For anti-slavery men, therefore, to tell them it is pro-slavery, is to bring them under a mighty influence to uphold slavery.⁴ Most lamentable, therefore, is it that so many of these sincere lovers of freedom should be taxing their⁵ ingenuity⁶ to prove that the Constitution is⁷ pro-slavery.

Freedom can bear any other opposition better than⁸ this, which she encounters in the house of her friends. She can bear to be opposed by the current religion of the country, for the people are fast losing all respect for a conventional and spurious religion, which mixes itself up with slavery,⁹ instead of sternly demanding its extinction.¹⁰ She can bear to be opposed by the Democratic party, which, Ahab-like, has sold itself to work evil, or by such Republicans as use freedom to serve party. But the one thing that freedom can not bear¹¹ is to have anti-slavery men, anti-slavery leaders, the most distinguished¹² and influential anti-slavery newspapers, at work to rob the poor and powerless slave of the Constitution, and give it to the proud and powerful slaveholder. Oh! if there is anything that belongs to the slave,¹³ it is this paper, which our fathers¹⁴ would not consent¹⁵ to stain with the word "slavery," and which they were¹⁶ determined should go down to posterity with a clean and fair face for liberty.

² American people.—p. 169, R. 12, b.

³ worshipers.—p. 194, R. 7.

⁴ to uphold slavery.—244, R. 3, (4).

⁵ taxing their.—See the Standard Phonographic Dictionary, DHR, 5.

⁶ ingenuity.—p. 117, 2S⁵, 1, of this Reader.

⁷ Constitution is.—244, R. 3, (1).

⁸ better than.—See this Reader, p. 63, xlii.

⁹ with slavery.—244, R. 3, (5).

¹⁰ extinction.—See this and the related words in the Standard-Phonographic Dictionary.

¹¹ freedom can not bear.—244, R. 3, (1).

¹² most distinguished.—236, 3.

¹³ to the slave.—*To* is implied before *the* by writing the tick (Petoid) for the latter in the *fourth* position.

¹⁴ which our fathers.—See this Reader, p. 62, x r.

¹⁵ would not consent.—p. 112, R. 7, b.

¹⁶ and which they were.—See DHR in the Standard-Phonographic Dictionary; and also p. 62, xii. of this Reader.

I have said¹⁷ much to you in praise of the Constitution. Let it not be¹⁸ inferred, however, that I claim for it the first place in your hearts. Among all state papers, such pre-eminence¹⁹ belongs to the Declaration of Independence. They greatly exaggerate the²⁰ merits of the Constitution who see in it the origin of the Union. As it does itself declare, it was made "in order to form²¹ a more perfect Union." The Union already existed. It had been entered into even before 1776.²² It was, however, the Paper of that memorable year—the noblest political paper ever sent over the world—that was the first to set forth, formally and authoritatively, the reason why the American Colonies²³ should become one nation, and the first²⁴ thus to set forth the sublime and mighty principles which were²⁵ to vitalize and forever govern that nation. This is the paper which deserves to be called the first Constitution of our country; for it is the first in the order of time and the first in the degree of authority. One of the eminent statesmen (General Root) of my State pronounced it "the²⁶ fundamental law of the land;" and another (John C. Spencer) declared it to be "above all²⁷ constitutions and all laws." The Federal Constitution should be interpreted in the light of the Declaration of Independence.²⁸ But, alas! in these degenerate days, that Constitution, with all its pro-slavery interpretations, is blindly worshiped, and the great and heavenly principles of

¹⁷ **I have said.**—See this Reader, p. 110, 25², and ³.

¹⁸ **Let it not be.**—Tent², *it not*, is a valuable word-sign, first presented by the Hand-Book. See phrases beginning with **LET IT NOT** in the Standard Phonographic Dictionary.

¹⁹ **such pre-eminence.**—*Pre-eminence* is written in full, as in the engraving, and thus distinguished from *Prominence-y* and *Permanence-y*, which are contracted. See these words and **EMINENCE** in the Dictionary.

²⁰ **exaggerate the.**—Isaac Pitman gave *Kays-Jay-Ret* as the outline of this word. See this Reader, p. 125, 31⁶.

²¹ **In order to form.**—See this Reader, p. 68, 33³.

²² **'76.**—See this Reader, p. 76, 7³.

²³ **American colonies.**—p. 169, R. 12.

²⁴ **and the first.**—See this Reader, p. 188, 84⁸.

²⁵ **which were.**—See this Reader, p. 66, 31¹.

²⁶ **pronounced it the.**—236, 3.

²⁷ **above all.**—See this Reader, p. 62, xiv. The principle of adding *all* and *will* by an El-hook, or of *are*, *were*, or *our* by an Ar-hook, is, of course, as applicable within a word, as in this case, as in those words to which an El-hook or Ar-hook is prefixed, as *Bel*¹, by all; thus, *Bee*²-*Vel*, above all; *Schel*², such will; *Bee*²-*Ver*, above our; *Scher*², such are.

²⁸ **Declaration of Independenc.**—This, like any other similar phrase, as soon as it appears likely to occur often, is contracted under the principle of 237, R. 2.

the Declaration of Independence are ridiculed as "a fanfaronade of nonsense," and as "glittering generalities." The Constitution, instead of being used to disparage and make void the Declaration of Independence, should rather be viewed as supplemental to it, and as serving to carry out into²⁹ detail the broad and precious principles of that first and greatest Constitution. Our fathers could have had³⁰ no possible right to contravene or slight those principles. Had they, when making and adopting the³¹ Constitution, been guilty of overlooking or in any wise dishonoring them, they would therein have been guilty of the most infamous treason toward all their countrymen who had expended treasure or periled life to establish them, and also toward the good Lafayette and the other gallant foreigners whom those principles had attracted to our shores.

I spoke of the principles of the Declaration of Independence. Prominent among them is that which asserts that "all men are created equal." This principle is the very soul of the Declaration of Independence; and being therefore the very soul of the Constitution, it instantly annihilates all possible pro-slavery interpretations of that instrument. I do not forget that, according to Chief Justice Taney's recent discovery, black men did not come within the scope of this principle, and were not a part of "all men."

36 Nevertheless, they were men, and they voted and fought by the side of those who affirmed that "all men are created equal." Why, then, does the Chief Justice exclude them? The words of the Declaration of Independence do not intimate their exclusion. What rules of interpretation are there to authorize him to go away from the plain meaning of these plain words for the purpose¹ of fastening the cruelest wrong upon the black man, and of involving the fathers in the deepest and basest and most hypocritical injustice? There are none.² In gross violation of the rules of legal interpreta-

²⁹ **carry out into.**—See this Reader, p. 63, xvi.

³⁰ **could have had.**—p. 63, xvi. of this Reader.

³¹ **when making and adopting the.**—See this Reader, p. 72, 54.

36 ¹ **for the purpose.**—This phrase-sign, though properly employed in any kind of reporting, is formed in accordance with the principle of special contraction (237, R. 2, *b*), *the* being omitted under the principle of 250, 3.

² **there are none.**—*Are*, in phrase-writing, is frequently expressed by Ray; but when written alone, and generally when commencing phrase-signs, the most convenient sign is *Ar*. It is the most convenient also because of allowing shortening for the derivative sign-word *art*, and lengthening for the addition of *ahr*. See

tion, at the expense of blackening the fame of the fathers, and at the expense of outraging all the rights and murdering all the manhood of his equal brothers,³ has the Chief Justice undertaken to show that our fathers, when speaking of "all men," did not mean all men. And all this has he done, notwithstanding the fathers spoke so evidently with philosophical precision, and notwithstanding, too, that they spoke with religious solemnity,⁴ and called God to witness their⁵ sincerity. But our fathers knew as well as we do that all parts of the human brotherhood are equally dear to the great heart of their common Maker. Were they, then, such brazen-faced hypocrites as to dare appeal to His knowledge of their conscious rectitude, when all the while they were guilty of the mental reservation which the Chief Justice imputes to them?—guilty of deliberately excluding a portion of their fellow-men from the equal rights of all men?—nay, guilty of denying that God has sent⁶ that portion into the world with rights⁷ equal to those of other men?

The Chief Justice admits that⁸ "All men" "would seem to embrace the⁹ whole human family."¹⁰ "Seems, Madam! Nay, it is." He also admits that the words "would be so understood if used in a similar¹¹ instrument at this day." Important admission! Entirely fatal, as we shall see, to his attempt to pervert their significance! For that the statesmen of this day have a broader, juster, and more fraternal

DHE in the Dictionary. It would not be allowable to shorten Ray for *art*; and if allowable, the sign would not be suggestive. In Standard Phonography it would be allowable to lengthen Ray for *are thr*, but Ray-dher, though allowably used after another word for these words, would not, when alone, be so suggestive as Ar-dher, nor so convenient for joining with a following word. Therefore, the general use of Ray for *are*, when standing alone, can not be approved. 27, R. 2, *b*.

³ equal brothers.—246, 1.

⁴ solemnity.—See this Reader, p. 117, 28^b.

⁵ to witness their.—See this Reader, p. 62, xiii.

⁶ God has sent.—244, R. 3, (1).

⁷ with rights.—*With* as well as *We* may be joined to Em, En, Ray, Lay, by the Way-hook, as in this case. p. 163, R. 3.

⁸ admits that.—The rule of 27, 4, of turning the circle between two strokes in the most convenient manner, is complied with in this case by writing it as in the engraving—though it might be nearly as easy to write the circle on the back of Dhet; which method some writers may prefer.

⁹ would seem to embrace the.—See this Reader, p. 71, 41^b.

¹⁰ human family.—p. 169, R. 12, *b*.

¹¹ in a similar.—p. 163, R. 10, *a*.

sense of human rights than had the¹² statesmen of that day, is a deep delusion. All false is it that the statesmen of that day were so bigoted as to forget, and that the statesmen of this day are so catholic as to remember, that Africans are men.

Who was the first President of the United States? An open Abolitionist. For Washington not only emancipated his own slaves, but confessed his¹³ anxiety to vote for the emancipation of other men's slaves.

Who was the most intellectual among the great men of the Revolution? This honor would probably be accorded to Alexander Hamilton, who said: "The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written as with a¹⁴ sunbeam in the whole volume¹⁵ of human nature, by the hand of the Divinity itself, and can never be erased or obscured by mortal power. All men are by nature entitled to equal privileges. Natural liberty is the gift of the beneficent Creator¹⁶ to the whole human race."

Who was the pre-eminently practical and common-sense¹⁷ man of the Revolution? Perhaps Benjamin Franklin.¹⁸ Nevertheless, scarcely was the Constitution, of which he himself was a framer, adopted, ere, as President of the Pennsylvania Abolition Society, he petitioned¹⁹ Congress to abolish slavery. His petition said that the power of Congress should be exercised impartially in behalf of "all descriptions of people, without distinction of color."

Who was the first Chief Justice of the United States? John Jay, the President of the New York Abolition Society—the man who said:

¹² than had the.—See this Reader, p. 63, xvi.

¹³ confessed his.—244, R. 3, (4).

¹⁴ as with a.—245.

¹⁵ whole volume.—164.

¹⁶ beneficent Creator.—See BENEFICENT in the Standard-Phonographic Dictionary.

¹⁷ and common-sense.—Though in most cases of joining Tetoid¹ for either *or* or *and*, the context would make the necessary distinction, yet, for distinction's sake, it is well not to join *or* to a following stroke, when *and* would necessarily be joined in the same way. *Or* can be safely joined, of course, in all cases where *and* might be joined by Ketoid.

¹⁸ Benjamin Franklin.—*Franklin* is contracted to Fer-Klen, in accordance with a general principle (236, 4); but *Benjamin* is represented by Bee, in accordance with the principle of special contraction (237, R. 2). Of course, such a contraction for such a familiar name may be used in any kind of reporting.

¹⁹ he petitioned.—See Standard-Phonographic Dictionary under ANCIENT.

"Till America comes into this measure (the abolition of slavery), her prayers to Heaven will be impious."²⁰ Moreover, it was he who said that one reason why the word "slaves" was not put into the Constitution was, that²¹ slavery is "repugnant" to that part of the Declaration of Independence which says, "All men are created equal." In other words, John Jay said that "all men," in that instrument, includes Africans. Roger B. Taney says it does not.²² Which is the better authority?

Chief Justice Taney has four reasons for his conclusion that, in the days of the Revolution, "all men" did not mean all men. 1st. *The Constitution is for slavery.*²³

37 But, as we have seen,¹ it is full of powers for killing, and has none for saving, slavery. It is ashamed to mention the hateful² word. His three other reasons are: 1st. *The whites of that period would not intermarry with the blacks.* 2d. *Nor consent to serve with them in the militia.* 3d. *Nor consent to the naturalization of alien blacks.* But will the whites of this period? Oh, no—no more than the whites of that. Poor Chief Justice! Greatly do you need to improve your logic! 1st. You admit that,³ in our day, "all men" includes Africans. 2d. You admit it because of our greater respect for their rights. But this respect is, in fact, immeasurably less than it was⁴ in the Revolution; and hence, in the Revolution, far more emphatically than it does now, did "all men" include Africans.

What, however, have these prejudices, or, indeed, any other of the prejudices of the whites against the blacks, to do with the question of citizenship? The mutual prejudices of Catholics and Protestants are

²⁰ *implous*.—This word is written Emp-Es, in order to distinguish it from *impossible*. Both words being of the same part of speech, one would be liable to be read for the other, if written alike.

²¹ *was that*.—217. It should be observed that the joined ends of Zee and Dhet are not tapered. To taper them, would lose the advantage of joining.

²² *it does not*.—23; 244, R. 3, (1).

²³ *Constitution is for slavery*.—244, R. 3, (1) and (5).

37 ¹ *as we have seen*.—245.

² *hateful*.—p. 119, R. 8.

³ *you admit that*.—p. 62, xi. of this Reader.

⁴ *less than it was*.—The direction of even word-signs whose stroke is El or Lay is sometimes changed for convenience of phrase-writing, as Layshon is changed to Elshon in the very next phrase. It is added to *than* by haiving. See p. 63, xvi. of this Reader. See *Less* in the Standard-Phonographic Dictionary.

strong. Nevertheless they let each other vote and be citizens. So, too, the whites, notwithstanding their prejudices against the blacks, let them vote and be citizens. This is true now. More emphatically true was it in the times of the Revolution. The articles of Confederation betrayed this prejudice in the use of the word "white." Nevertheless they accorded citizenship to the blacks—South Carolina and Georgia alone voting against it.⁶ How absurd to doubt that it is accorded⁶ in the Constitution, which contains not the word "white!"

But I must hasten to the end of my words. I said that I came here to beseech you to know no law for slavery, but to trample under foot whatever claims to be a law for slavery. I honor your intelligent Judiciary for declaring the Fugitive Slave Act unconstitutional. I honor Wisconsin for standing bravely by her brave Judiciary. A good and glorious example is all this. But I am here to call on you for a still better and more glorious example. Wisconsin—both her people and her judges—must know *no* law, nor admit the possibility of any law, for slavery. A statute may be in favor of slavery; a constitution—even the idolized Federal Constitution—may be in favor of slavery; but the voice of all Wisconsin must be, that slavery is too repugnant to justice and humanity, to reason and religion, to be capable of wearing any, even the least, semblance of law.

A blessed result of your disowning the lawfulness of slavery will be releasing your conscience from all obligation to re-plunge into the hell of slavery your poor brothers and sisters, who have come up out of it with their scarred bodies, and, by the help of the friendly North star,⁷ worked their danger-crowded way as far as your borders. Wherever the conscience is so perverted as to admit this obligation, alas! how baleful must be its influence upon the whole character! How such a conscious obligation must shackle all manly freedom! How it must debase and sink the nature that has fallen under it! So long as this soul-shriveling obligation remains in the public conscience of Wisconsin, so long the religion of Wisconsin can not be the generous and ennobling religion of Jesus Christ; can not be characterized by the boldness, honesty, and impartial love of the true religion. Young as your State is, you nevertheless have a University at your seat of govern.

⁶ *against it.*—See phrases beginning with AGAINST in the Standard-Phonographic Dictionary.

⁶ *that it is accorded.*—Kred for *accorded* is here vocalized with ä for the sake of greater legibility.

⁷ *North star.*—In this special contraction, *North* is expressed by Ner, and the consonants of *star* by the Ster-loop.

ment, well endowed, prosperous; and with a ripe scholar at its head. It was my good fortune to spend a day with him during the past week. I know the great worth of this cherished friend of my youth and manhood. But I also know that if the Fugitive Slave Act, or any proslavery interpretations of duty, shall be allowed to continue to exert their withering influence upon the moral sense and public sentiment of your State, this Institution, notwithstanding its great advantages, can not fail to suffer immensely

38 in common with all your educational and religious interests; ay, and with your material interests also. The highest culture of the understanding can not be reached where the people receive the behests of slavery as law. Wisconsin manhood can never realize the *beau ideal* of manhood until it shall have been aroused to throw off from its conscience, indignantly and forever, all obligation to do what is mean and cruel and wicked. And when, I ask, is a man doing what is mean and cruel and wicked, if it is not when he permits himself to be transformed into a bloodhound,¹ to bay upon the track of innocent human prey?

Among the most valuable results of your ignoring all law for slavery will be the preparation of your way to grow in the knowledge of true law—a knowledge inferior to no other in its happy influence upon the character. To whatever extent you are now guilty of recognizing in slavery the name and obligations of law, and of thus according to the very worst thing the name and obligations due to the very best, to that extent do you now trifle with, and twist, and blunt your moral nature. But when you shall have come to identify law with right, and to acknowledge nothing to be law which is not right—though I readily admit that there are many violations of right, and therefore many illegalities,² which it is better to bear with than resist—then you will have entered a law-school³ in which wisdom and goodness grow as constantly as do folly and wickedness outside of it;⁴ a law-school in which, under

38 ¹ bloodhound.—25.

² illegalities.—See this Reader, p. 117, 28⁵.

³ a law-school.—In many compound words, the elements of which it is desirable shall be united in their forms as they are joined by the voice, the form of one or the other of the elements is changed so as to admit of their being joined, as in this word, *Law-school*; in writing which, *school* is changed from its usual outline (Skel), which would not join with Lay (*law*).

⁴ outside of it.—It is here added by halving, *of* being implied. 250, 3.

the teachings of true law, the mind expands as rapidly as it becomes dwarfed when under the influence of those conventional legalities which lack all the great elements and all the soul of true law.

I have done. I came here, as I have repeatedly told you, to ask you to know no law for slavery. There is no remedy for slavery but to deny its legality. Do what you will against slavery, you will only be helping it, so long as you acknowledge it to be law. In vain will a man talk, and pray, and labor for the prevention of forgery, perjury, theft, and murder, if nevertheless he admits in their behalf the plea that they are sacred, obligatory law. Once, however, declare it an outlaw, and make your declaration sincere and effective by refusing to vote for any man who recognizes its legality, and then slavery will have nothing to do but to die.

The abolition of all American slavery!⁵ How joyful⁶ the anticipation of an event which shall terminate wrongs so sad, miseries so unutterable! Thrice blessed, then, the slave, whose weary bondage will at last be ended! Even still more blessed the liberation of the slaveholder; for the sorrows in which slavery binds the⁷ slave are as nothing compared with the sins in which slavery binds the slaveholder! Thrice blessed, then, our nation, when delivered from its great curse and peril! Thrice blessed, then, and no longer thrice cursed, its influence upon the other⁸ nations of the earth! Safe, then, the Union purchased with precious blood! Indivisible, then, our beloved country, when slavery shall be blotted out, and when all the great beneficial⁹ interests, no longer hindered by that one terrible,¹⁰ destructive, and disuniting interest, shall be left free to work harmoniously and mightily in binding North, and South, and East, and West in a peaceful and loving fellowship, never more to be broken!

⁵ of all American slavery.—*American slavery*, in accordance with the principle of special contraction, is represented here by Em for *American* and Slay for *slavery*.

⁶ joyful.—p. 119, R. 8.

⁷ binds the.—187, R. 1.

⁸ upon the other.—264, R. 4. See the Standard-Phonographic Dictionary, under *DUE*.

⁹ beneficial.—See this word in the Dictionary.

¹⁰ terrible.—See this Reader, p. 92, 163.

LAW REPORTING.¹

MR. EDWIN SMITH SWORN.

Direct Examination.

39 Q.² What is your occupation.³
 A.² Civil surveyor; have been so since 1831.⁴

Q. In this city.⁵

A. Yes, sir.⁶

39 ¹ **Law Reporting.**—See an article on the subject of “Phonography in Law Courts,” in the *Phonographic Intelligencer*, p. 181.

² **Q and A.**—It is best to begin every question with the letter Q, written small, as in the engraving, for the sake of speed. Close at the end of the question write *a*—for the double purpose of denoting the termination of the question (*i. e.*, as a period) and the beginning of the *Answer*. A small *q* at the end of the *Answer* has a corresponding use. There is thus saved the necessity and the loss of time of making a period, or of commencing a new paragraph with every question and answer.

(*b*) In transcribing testimony, place Q. and A. just at the left of a line (either ruled, as in “Legal Cap,” or formed by folding the paper, as lawyers sometimes do) about one inch from the left-hand side of the page, or perhaps a little more in case the manuscript is to be stitched or bound at the side. This margin should be considerable, so as to allow of annotations at the side. However, in case of the report being bound (as other books usually are) at the side, room in the margin need not be left for annotations; for, they can then be placed on the opposite page, which should be blank.

(*c*) Ease of reference to testimony is favored by leaving an extra *blank* line between an *Answer* and the following *Question*.

(*d*) The letter *Q* is to be placed before every sentence to which the witness responds as to a question; *i. e.*, before every real question, even though it should not have the form of one.

(*e*) In transcription, it is unnecessary to write the interrogation point (?), for it would be superfluous, the sign of a question (Q) having already been written at the beginning.

³ **What is your occupation.**—The word *your* is omitted here, under the principle of 250, 3, in order to secure the advantage of a phrase-sign. See this Reader, p. 71, 4¹³.

⁴ **1831.**—See this Reader, p. 78, 8². In law-reporting there is no need of placing an apostrophe or stroke before the last figures of dates.

⁵ **In this city.**—The circle of Dhees might have been enlarged to express the first sound of *city*; but one *s* may be omitted safely, and with an advantage as to speed, in accordance with p. 194, R. 8.

⁶ **Yes, sir.**—This very valuable word-sign, especially for the reporting of testimony, was first presented by the Hand-Book.

Q. Have you made a map showing where a line 48 feet west of the westerly line of West-st.⁷ will come.

A. I have.

Q. Is that it.

A. Yes, sir.

The diagram here shown to the witness was marked "Exhibit No. 4."⁸

Q. Did Mr. Smith make this.

A. Yes, sir.

*Cross-Examination.*⁹

Q. At whose request did you make the map in question.

A. At the request of the plaintiffs in the suit.¹⁰

Q. What data did you make your estimates upon.

A. There is no¹¹ estimate made about the map; it is a simple survey showing where a line 48 feet west of the westerly line of West-st. would cross these premises—what portion would be taken in; showing an absolute fact. I can go on and describe the process if that is what is wanted.

⁷ **West-st.**—The *t* of *West* is omitted, in accordance with 236, 3; and then one of the *Es*-sonnds is omitted under the license of p. 194, R. 8.

⁸ **Exhibit No. 4.**—It is well for the reporter of testimony to insert in the margin of his notes the number of the Exhibits, as in the engraving, so that he can readily refer to the testimony concerning them; and also in the margin of the transcript, for the ready reference to them by the lawyers, or other persons, making use of the report.

⁹ **Cross-Examination.**—It is well, if there is sufficient time, to write "C. E." for *Cross-Examination*, as in the engraving, at the beginning of the notes of the cross-examination. But if there is not time, go on, even without any break, simply writing "*xq*" before the first cross-question; as "*Rdq*" is written before the first question on the *Re-direct Examination*, and "*Rxq*" before the first question on the *Re-cross Examination*. (*b*) Before every question by the *Court* write "*qc*;" and "*qj*" before every question by a *Juror*.

¹⁰ **plaintiffs in the suit.**—187, R. 1.

¹¹ **there is no, etc.**—The distinct affirmations of a witness, which in ordinary matter would be regarded as separate sentences, are usually in reports of testimony separated by semicolons (;) instead of periods; though, if these sentences were quite independent, I should conform to the ordinary rules of punctuation, and separate them by periods. It is advisable to punctuate quite freely in taking the words of a witness, because there is more difficulty frequently than in most other kinds of reporting in determining the correct punctuation; upon which, perhaps, in testimony very much may depend.

- Q. Are there any estimates of distances in the map.
A. There are measurements in the map.
Q. Upon what data did you make your measurements.
A. On the known fact that West-st. is 70 feet wide at right angles , and I was instructed to ascertain where a line 48 feet from the westerly side of West-st. would intercept these stalls as they are called.
Q. And that is the line in red.
A. One red line shows the westerly line of West-st. ; the other, the 48 feet.
Q. And the first red line looking westerly shows the westerly line of West-st. as it is at present.
A. Yes, sir.
Q. And the other red line parallel with it shows where 48 feet west of the westerly line of West-st. would come.
A. Yes, sir.

Re-direct Examination.

- Q. Did you at any time make a map showing the amount of surface filled in between Vesey and Dey-sts., west of West-st.
A. I did.
Q. Have you that map.
A. I have it here.

The map was here marked by the Referees "Exhibit No. 5."

- Q. This is the westerly line of West-st.
A. Yes, sir.
Q. From what was that line established.
A. As by the law of 1798.¹²
Q. The premises in the suit on that map are shown in blue lines.
A. They are shown by a pink-shade around them.
Q. Does this pink-shade exclude the piers and include the 48 feet
A. Yes, sir.
Q. Since when have these premises been filled in.

Objected to¹³ as assuming a fact not proved.

¹² 1798.—This date not belonging to the present century, had to be written in full. See this Reader, p. 78, 82.

¹³ Objected to.—I usually write *Obj.* as in the engraving, for *Objected to*; 1, because I can then more readily refer to the *Objections*; 2, because it saves making a period, or commencing a new paragraph.

Q Are those premises filled in.

A. They are.

Q. Since when were they filled in.

A. Since 1829 ; they have all been filled in since 1829.

Q. Were you at any time employed by any of the city authorities to survey the ground then filled in and make a map of it.

A. I was, sir—a portion of it.

Q. When.

A. In 1849.

Q. By whom.

A. By the Street Commissioner, at the request of the Chairman of the Market Committee.

Q. What was the object of that survey.

Objected to.

MR. E——.¹⁴ I want to show that the ground was occupied as far back as five years prior to our lease ; that is, as far back as 1853.

MR. B——. No matter what the answer to that may be, it won't show that.

Objection sustained, because the inquiry went to the motive of the party having the

40 survey made.

Q. Did you make a map of your survey.

A. I did.

Q. Is it here.

A. No, sir.

Q. A copy of it.

A. No, sir.

¹⁴ E——. This is the initial of the name of one of the lawyers employed in this case. The initial, or (perhaps, for distinction's sake, when two or more names begin with the same letter) two letters, is all that is necessary to write instead of the lawyer's name. These letters might be inclosed by a curved line, as suggested in this Reader at p. 121, 29¹⁹; but this may usually be saved in law-reporting, without causing confusion or doubt, especially when the long period is placed, as is the case in the engraving, before the initial letter or letters. (b) When a lawyer's name is written at the commencement of his remarks, especially in a body of testimony, the transcriber should commence it a little to the left of the left-hand line of writing, as in this Key. It should be underlined with two strokes of the pen. And upon the neatness of doing this, and other little things of the kind very much of the good appearance of a manuscript-report will depend; and hence it *pays* to do them well—neatly.

- Q. What did you do with that map.
A. It was taken to the Committee and left with them ; that is the last I have seen of it.
Q. Were you employed in 1850 by any person connected with the city authorities to take soundings near these premises.
A. I was.
Q. Did you make soundings.
A. I did.
Q. Did you draw a plan.
A. I did.
Q. Plan of what.
A. Plan of filling the outer bulkhead.
Q. What did you do with that plan.
A. I left it with the Street Commissioner.
Q. When was that.
A. In 1851, I think ; late in the spring of 1851.
Q. On that plan was there any designation of the outer bulkhead as it is now.
A. No, sir, not as it is at present.
Q. When was the present bulkhead first begun.
A. I think it was along in the early part of the fall of 1851 ; I speak from memory alone ; I may not be strictly correct as to the date ; it was in 1851 ; I think the early part of the fall.
Q. When was it finished.
A. In 1858.
Q. During that time was there any filling in of the intermediate space.
A. It was going on all the time.

Cross-Examination Resumed.

- Q. Did not the bulkhead give way, so as to render useless the land in front within the pink-shade upon Exhibit No. 5.
A. Not that I am aware of.
Q. Since 1858, and about the time of its completion in 1858, as you have stated, were you in the habit of being upon or adjacent to these premises.
A. I have been there occasionally, but for no particular purpose.
Q. Which of the city authorities employed you to make soundings, as you have stated.
A. The Street Commissioner.

Q. What was his name.

A. Mr. Dodge.¹

CHARGE TO THE JURY.

[*Charge of His Honor, Judge Nelson, in the case of Alexander Smith, et al, versus Alvin Higgins, et al. In the United States Circuit Court for the Southern District of New York.*]

GENTLEMEN OF THE JURY:² The patent³ in this case was originally granted to Alexander Smith on the 18th of June, 1850. On the 10th of December of the same year, an undivided half of the patent was assigned to Jonathan Smith.⁴ The suit is in the name of the two.⁵ The patent was surrendered and re-issued with an amended specification on the 11th of May, 1852. The suit is founded upon this re-issued patent and amended specification.

The first question to be considered by the Court and Jury⁶ is, what is the invention of the plaintiff? This we must ascertain and settle in order to be able to determine whether or not it has been appropriated or infringed by the defendant.⁷

40 ¹ Dodge.—It is usually unnecessary to insert in the notes the word *Mister* (see Webster). If it should be inserted in the transcript even when not spoken, it could do no harm. At any rate, the memory may be relied upon, in such a trivial matter as that.

² Gentlemen of the Jury.—p. 169, R. 12, b.

³ patent.—The use of Pee³ as a word-sign for *patent* originated with the author. Its value will be seen in the engraving of this Charge.

⁴ to Jonathan Smith.—Jay is here written for *Jonathan*, under the principle of special contraction (237, R. 2). When it first occurred in reporting the case (of which this Charge, of course, was but a small part), it was written in full—Jay-En-Then. See this Reader, p. 107, 24¹; 118, 28¹³.

⁵ of the two.—See this Reader, p. 74, 6².

⁶ by the Court and Jury.—250, 8. The words Court and Jury, in law-reporting, are usually commenced with a capital letter.

⁷ by the defendant.—The use of Dee² for *Defendant*, and Def² for *Defense*, originated with the author. I mention this fact here, as in many other cases I have mentioned the fact of having devised word-signs and contractions and introduced valuable principles, in order that history may not be falsified or concealed by those who for any reason would obscure or deny my improvements of the art, or under-rate their value. But it must not be supposed that I have mentioned a tithe of the instances of my improvements. They are too frequent to permit that. Take this line for instance. Ken² is a new word-sign for *Question*; the phrase-sign for *By the Court and Jury* would not have been found in the Old Phonography; En-Ven² for

The invention is described⁸ by the patentee as a new and useful apparatus for parti-coloring yarn.⁹

It is therefore a patent for machinery—for the means to be used in this work. The patentee then refers to the modes of parti-coloring in use at the time he made his invention; the first being by printing, and the second by dipping the skeins into a dye-vat, the part not to be dyed being clamped, or tied, or wrapped around, to prevent the access of the dye.

He then states that these methods¹⁰ in previous use were imperfect, the printing not admitting of permanent colors, besides requiring complex machinery, and the dyeing by clamping, tying, etc., being unsuccessful on account of the access of the dye to the parts sought to be excluded. He then speaks of the nature of his improvement, which, he says, consists of parti-coloring yarns that have been reeled,¹¹ by means of direct immersion¹²

41 in the dye, by the use of movable frames¹ adapted to receive and hold the² skeins as they are arranged upon a reel, and so

invention is a new contraction, in analogy with which many other contractions are formed. Plent² is a new word-sign for *Plaintiff*. Dce²-Tren is a new contraction for *determine*. *Whether or not* would not have been so quickly written by the Old Phonographers. Per²-Pret is a new contraction for *appropriated*, formed in accordance with a new general principle, which makes a saving of one or more strokes in thousands of words. En-Fren¹ is a new contraction for *infringed*. In the next line there are fourteen variations from the Old Phonography, by which fourteen strokes and eight liftings of the pen, besides other advantages, are gained over the Old Phonography.

⁸ is described.—p. 132, R. 4.

⁹ parti-coloring yarn.—This is a special contraction, in which Pret-Kel stands for *parti-coloring* (*ing* being omitted), and *yarn* is added, as though it were the word yā'n, by the En-hook. The phrase might have been written Pret-Kel-Arn, but the Arn in rapid writing would degenerate into nearly an En-hook; and thus, in fact, originated the sign in the engraving, so far as representing *yarn* by an En-hook is concerned. (b) In this contraction the word *color* should strictly have been represented by its sign, Kler; but the small hook is used, because the making of the large hook would require more time than the small one; and there is no counter-vailing objection on the ground of legibility, because the contraction given in the engraving is perfectly legible; and no principle is violated, because it falls under the principle of special contraction (237, R. 2), which permits the abbreviation of sign-words quite as readily as others.

¹⁰ that these methods.—See this Reader, p. 87, 132.

¹¹ that have been reeled.—See this Reader, p. 128, 312^s.

¹² direct immersion.—164.

41 ¹ movable frames.—This is a special contraction. 237, R. 2, b.

² adapted to receive and hold the.—*And* is omitted here. This

combined with the dye-vat that they will permit the yarn to be let down to a determinate distance in the dye. There is then a particular description of the machinery used in this process, and finally the more material part of the specification, particularly when we are inquiring as to the thing invented or discovered—the claim. What the patentee claims to have secured is the method substantially as described,³ of parti-coloring yarns which have been reeled,⁴ by direct and free immersion, by means of frames carrying the reeled yarns,⁵ combined with the dyeing-vat by machinery adapted to let down and draw up the frame and measure the extent of the immersion. The reel on which the yarn is reeled (which was exhibited in Court) is not a part of the combination, and as regards this question of novelty in the combination described by the patentee, and in which his invention consists, may be laid out of view. The thing invented, then, is this: The horizontal frame carrying the reeled yarns combined with the dyeing-vat by machinery adapted to let down and draw up this frame and measure the extent of the immersion, or the extent of the line of dyeing upon the yarn. In other words, the thing discovered is the combination of the horizontal frame carrying the reeled yarns with the dyeing-vat by machinery—which must always be kept in view as very important—which lets down the frame carrying the yarn, and draws it up, and at the same time measures the line of yarn to be dyed.

Now, this being the thing invented—the improvement patented—the next question⁶ is, is it new and useful? It must be both in order

phrase occurred very often throughout the entire case; so that the omission of *and* from it was safe, although it would not have been, perhaps, if it had occurred but rarely.

³ **substantially as described.**—This phrase is of frequent occurrence in patent suits, and this phrase-sign makes a great gain over the Old-Phonographic expression—Sbees²-Ten Iss² Dee-Skay-Bed.

⁴ **which have been reeled.**—p. 169, R. 12. In case the Advanced Corresponding and the Reporting outline for the present tense of a verb terminates with a full-length stroke with a large initial hook—as Bee-Rel, barrel; Kler², color—the Advanced Correspondent may add the *d* of the past tense either by Dee or (rather) by shortening; (2) but the Reporter in such case writes the present for the past tense (or time), *because* (A) he thereby saves either an additional stroke or the little extra care of shortening, (B) and secures the further advantages (*a*) of adding a consonant, as *n* (for *yarn*) in the special phrase-sign Rclen¹, Reeled yarn; (*b*) of shortening to add *it*, as Reld¹, Reel (or Reeled) it; Klerd², Color ed it; (*c*) and of lengthening to add *thr*, as in Reldher¹, Reel (or Reeled) thr; Klerdher¹, Clear-ed thr.

⁵ **reeled yarns.**—In this special contraction *yarns* is added the same as in Pret-Klens, *parti-colored yarns*.

⁶ **next question.**—296 8.

to constitute a valid patent. The utility of the arrangement and combination I have not understood to be contested by the learned counsel for the defendant.⁷

As to the novelty of the arrangement and combination, there has been introduced in the course of the trial, intending to bear upon this question, as well as upon the question of infringement, the previous printing apparatus, the clamping process and apparatus, and the methods of Graham, Stevenson, Whittock, and that of Kerr, one of the witnesses who testified on the part of the defendant.

Now, the question of novelty is not whether free immersion has been before used for dyeing parti-colored yarns; but whether this dyeing of parti-colored yarns by free immersion was done previous to the date of the invention of the plaintiff, by an arrangement and combination of machinery like that described in his patent.⁸ This is not a patent for the discovery of the idea of dyeing parti-colored yarns by immersion in the dye, but it is for an arrangement and combination of machinery, as a means to be used in dyeing parti-colored yarns by immersion in the dye. In order, therefore, to disprove the novelty of the invention, it must be shown that these previous modes used practically in dyeing parti-colored yarns by immersion or otherwise, embraced within them this combination and arrangement of the machinery described in the patent. If it was done by modes and processes not embracing this combination and arrangement, then such previous use would not disprove the novelty of the plaintiff's invention.⁹

On this point, therefore—the question of novelty—it will be your duty to look into these old modes of parti-coloring yarn by immersion or otherwise in the dye, and say whether they contain the special combination and arrangement of the machinery described and used by the plaintiff.

If you should arrive at a conclusion in favor of the plaintiff as to the novelty or utility of his improvement, the next question will be as to the alleged infringement by the defendant in the adoption of machinery whereby yarn is parti-colored by immersion. That question

⁷ *by the learned counsel for the defendant.*—Lay-Kay-Dee for *learned counsel for the defendant* may be introduced into general reporting, though it is formed in accordance with the principle of special contraction (237, R. 2, *b*)—Lay standing for *Learned*, Kay for *Counsel*, and Dee for *Defendant*. This sign, transferred to the common print, would be "L. C. D." See phrases commencing with *Learned Counsel* in the Standard-Phonographic Dictionary

⁸ *described in his patent.*—246, 1.

⁹ *plaintiff's invention.*—157, R. 1.

will depend upon the fact whether or not the arrangement of the machinery used by the defendant in dyeing yarn embraces the combination of the plaintiff; in other words, whether the defendant's mode and machinery embodies within it the new ideas of the patentee; whether or not he has appropriated the ideas which lie at the foundation of the plaintiff's improvement or discovery.

In order to constitute¹⁰ an infringement, it is necessary that the arrangement and combination of the party charged with the infringement should be the same to the eye, or in point of fact. If they embody the ideas of the patentee, and the machinery of the defendant operates by such adoption and appropriation, then, though the arrangement may be apparently different, in reality¹¹ and in judgment of law an infringement exists. Hence, it will be not only proper, but essential, that the jury should look into the arrangement and operation of the machinery used by the defendant for the purpose of ascertaining whether or not it embodies within it the principle of the patentee; whether or not its successful operation is attributable to such appropriation. If it does, then it is¹² an infringement. If it does not, then there has been no infringement.

42 It has been insisted by the learned counsel for the defendant¹ that he does not use the reeled yarn, or rather the yarns on a reel, as is done² by the plaintiff; and hence it is insisted that in this respect the defendant's arrangement or combination of machinery differs from that of the plaintiff's. It is true,³ however, that the combination and arrangement of the machinery of the plaintiff is useless, and would not be⁴ patentable without yarn to be operated upon

¹⁰ **In order to constitute.**—This phrase might be written by the advanced reporter, Nerd¹-Stet, the first *t* of *Constitute* being omitted under 236, 8.

¹¹ **In reality.**—See these words, and *In relation*, among the phrases beginning with *In* in the Standard-Phonographic Dictionary.

¹² **then it is.**—See this Reader, p. 63, xvi.

42 ¹ **by the learned counsel for the defendant.**—This phrase-sign is formed in accordance with the principle of special contraction (237, R. 2, b). *For the* is omitted under 250, 8. See this Reader, p. 156, 41⁷.

as is done.—245.

³ **it is true.**—See this Reader, p. 134, 83¹².

⁴ **and would not be.**—See this Reader, p. 104, 22¹.

in the process of dyeing ; and in order to make out⁶ an infringement, it must appear that the defendant not only used the combination of the plaintiff, but that it is used for dyeing by letting down and taking up the⁶ reeled yarn into and out of the vat, and measuring the extent of the immersion at the time.

I will state this proposition again, as it is undoubtedly important. I have said that the combination and arrangement of the plaintiff's machinery is useless, and would not be patentable without yarn to be operated upon⁷ in the dyeing process. The invention is the combination for the purpose of dyeing by immersion, and the machinery which is employed to effectuate this process. It must therefore appear, in order to constitute an infringement, that the defendant uses this combination and arrangement for the purpose of dyeing by immersion, by means of machinery which lets down the yarn into the dye ; that he uses the combination of machinery which effects, or appears to effect, this, and at the same time measures the extent of the dyeing. Whether or not the yarn to be dyed is on a reel, like the plaintiff's, is not material. If the yarn is so arranged as to be acted upon by the plaintiff's combination, and is so acted upon by the defendant's arrangement that it may be let down into the dye and taken up, and at the same time measure the extent of the immersion, then an infringement exists. There would then be an embodiment of the ideas of the patentee in the arrangement or combination of the machinery of the defendant, and an appropriation of the improvement of the patentee. Gentlemen, this branch of the case, the question of novelty, is a question of fact which, under the views of the law which I have endeavored to explain to you, must be examined and determined for yourselves. Undoubtedly, before the plaintiff is entitled to recover,⁸ he must have established to your reasonable satisfaction that his new mode, combination, or arrangement of machinery for the purpose of dyeing parti-colored yarns, and the ideas involved and embodied in this new arrangement and combination which enabled him to work out his improvement as a useful one ; that these are substantially, practically involved, embodied in the defendant's arrangement

⁶ and in order to make out.—To is implied by joining, and out added to the word-sign for make (Em) by halving it. p. 63, xvi.

⁶ and taking up the.—237, R. 1, b.

⁷ to be operated upon.—94, 17¹.

⁸ is entitled to.—This contraction for entitled (En-Tee¹) is valuable. See ENTITLED in the Standard-Phonographic Dictionary.

and operation of his machinery. If you find these there, although the form may be different to the eye—if you find the essence of the plaintiff's arrangement, the practice and operation of it embodied within the defendant's, then, in judgment of law, there is an infringement. This is a question of fact, which it is your province to determine.

The remaining question in the case is the question of damages, which has been presented by the counsel for the plaintiff. Upon this question the general rule is that the patentee or his assignee, in case of an infringement or appropriation of his invention by another⁹ without his license, the patentee or the assignee, as the case may be, is entitled to the actual damages¹⁰ which he has sustained by reason of this infringement. It is often, indeed almost always, an exceedingly difficult¹¹ question to arrive at, upon any certain¹² or satisfactory data. The theory, or the principle in respect to the damages, is that a person who adopts, appropriates, or uses the improvement of another, interferes¹³ with his custom, his monopoly, or rather property (for it is not a monopoly, it being the fruits of his own mind), and affects the benefits which he would otherwise¹⁴ be entitled to; and the jury should look into the case with a view to ascertain the actual damage which the patentee under such circumstances has sustained. The rule of law excludes any exaggerated or vindictive damage, which is sometimes allowed in cases of willful trespass. That rule of damage has no application in this case.

In this case, one view probably to be taken upon the question of damages would be this: the benefits and advantages, whatever they may be, if there are any, derived in the use of the plaintiff's improvement over the old modes practiced and in use; and this is the useful

⁹ **by another.**—See under *DUE* in the Standard-Phonographic Dictionary.

¹⁰ **to actual damages.**—As the word *damage* will probably occur often in this part of the Charge, it may safely be contracted to *Dee-Em* (*i. e., dam.*).

¹¹ **an exceedingly difficult.**—The word *exceedingly* is written in full by Kays-Dee:'ingly' (232, 5). In analogy with the word-sign for *exist* (Ses-Tee²), the Kay may be elided; and *ingly* may be omitted under the principle of 237, R. 1, *b*. I prefer, however, to make at once *Sdee*¹ a word-sign for *Exceedingly*. See these words in the Dictionary.

¹² **upon any certain.**—*Any* is vocalized with *ē*, so that the phrase-sign may not be read *upon uncertain*.

¹³ **interferes.**—See this Reader, p. 94, 17⁴. The words *Interfere-d* are contracted in analogy with *Infer-red* (En-Ef²) to Ent-Ef¹. See these words in the Dictionary.

¹⁴ **which he would otherwise.**—See this Reader, p. 104, 22¹; p. 62, xiii.

result, if any, consequent upon the new¹⁵ invention over old modes. If it can be shown that there are benefits and advantages derived by the use of the new mode over the old, these are such as are to be taken into consideration¹⁶ upon the question of damages.

You have heard the testimony of the experts which has been offered. I shall not go over or call attention particularly to it. Their estimates and opinions are not always reliable¹⁷ and very certain. But still they are competent and admissible on the question of damages, and proper to be taken into account by the jury in attempting to arrive at the actual damages which the plaintiff has sustained. This is also a question of fact which belongs to the jury, and with which I do not desire to interfere.

ALEXANDER VON HUMBOLDT.

[*An Address by Prof. Francis Lieber, at a Meeting called by the New York Geographical Society, held on the evening of June 2, 1859, in the Hall of the New York Historical Society.*]

43 "THE whole earth is the monument of illustrious men." There are passages in the works of antiquity which, to our ears and minds, have the sound and the depths of inspiration. They impress themselves on our souls, and corresponding occasions on the paths of our lives restore them to visible letters. Such seem to me these words of Pericles, and such the occasion which has brought us together in this place. What Pericles said, in his funeral speech, of the men who had fallen, not for the defense but for the glory of Athens, seems to apply in a double sense to Alexander von Humboldt. Wherever death occurs or is remembered, there is solemnity;¹ nor can we² wholly free ourselves even from mourning when a revered man has

¹⁵ upon the new.—*The* is omitted under 250, 3. See *New* in the Standard-Phonographic Dictionary.

¹⁶ to be taken into consideration.—The En-hook of *taken* (Ten) is omitted to secure the advantage of phrase-writing, and *into* is omitted under 250, 3.

¹⁷ reliable.—See this Reader, p. 92, 16³.

43 ¹ solemnity.—See this Reader, p. 117, 28⁵, 2.

² nor can we.—p. 169, R. 12, *b*.

left us, however full his measure of a favored life may have been.³ He lived so long and so large a life that generations over the whole globe had grown up familiar with his name, and we were so accustomed to it that our very intellects feel a degree of discomfort at presenting to our minds the world henceforth as existing without him. Yet it is one of the noblest delights for those who reflect and love to be grateful, to trace the chief components of the monument of illustrious men to their authors—to find whence came the discoveries, inventions, conceptions, institutions, and endeavors of ages in the field of culture, freedom, and truth. Who has not enjoyed the pleasure of finding the spots on the charts of human progress, where you put down your finger and say: Here is Aristotle, here are the Waldenses, here the causes and the effects of the University—and of tracing the lines of civilization in different directions from point to point?⁴ And this delight we may enjoy when meditating on the period of which Humboldt was one of the most distinct exponents—we may enjoy it even now, although he has left us but yesterday; for God allowed to him days so long that he passed into⁵ history before he passed away from among us. Many of my young friends have asked me as their teacher, and, indeed, many other friends have repeated the question, as I conversed with them on that news which on its arrival attracted more interest than the advice of the threatening contest in the plains of Italy—Was he not the greatest man of the century? I do not believe it fit for man to seat himself on the bench in the chancery⁶ of humanity, and there to pronounce this one or that one the greatest man. How many men have been called the greatest! But if it is an attribute of greatness to impress an indelible stamp on an entire movement of the collective mind of a race; if greatness,

44 in part,¹ consists in devising that which is good, large, and noble, and in perseveringly executing it by means which, in

³ *may have been.*—Emb being used as a word-sign for *may be-been* is written by adding the En-hook, *have* being omitted and to be supplied. 249; 250, 3. The best Old expression of this phrase was Em²-Vee-Ben; *i. e.*, the New expression is more than three times as fast as the Old.

⁴ *from point to point.*—250, 3, example *From—to*.

⁵ *that he passed into.*—A *t* is omitted here for the sake of phrase-writing (236, 3), as also in the subsequent phrases—*before he passed away*; *Great-est man*.

⁶ *in the chancery.*—See CHANCERY in the Standard-Phonographic Dictionary.

44 ¹ In part.—246, 1. The Old form for *Part* was Pee-Ret; but the best form both alone and in phrase-writing is Pret. It also is the best form for *part*

the hands of others, would have been insufficient, and against obstacles which would have been insurmountable to others; if the daring solitude of thought and loyal adhesion to its own royalty is a constituent of greatness; if rare and varied gifts, such as mark distinction when singly granted, showered by Providence on one man; if modest amenity gracing these gifts, and encouraging kindness to every one of every nation that proved earnest in his pursuit—whether he had chosen nature or society, the hieroglyphics or the liberty of America, the sea and the winds, or the languages, astronomy, or industry, the canal or prison discipline, geography or Plato; if, in addition, an organizing mind—a power of evoking activity in the sluggish—and sagacity and unbroken industry through a life lengthened far beyond that which the psalmist ascribes to a long human existence; if a good fame, encircling the globe on its own pinions, and not carried along by later history,—if these make up or prove greatness, then indeed we may say, without presumption, that our age has been graced by one of the greatest men—so favored an exemplar of humanity that he would cease to be an example for us had he not manifested through his whole life of ninety years that unceasing labor, unvarying love of truth and advancement, and that kindness to his fellow-beings, which are *duties*, and in which every one of us ought to strive to imitate him. What an amount of thinking, observing, writing, traveling, and discovering he has performed, from that juvenile essay of his on the textile fabrics of the ancients, to the last line of his “Cosmos,” which reminds us of Copernicus reading the last proof-sheet on his death-bed,² shortly before his departure; or of Mozart, who directed with dying looks the singing of a portion of his requiem, which he had in part composed on his death-bed! Let us one and all, young and old, symbolize by his name the fact that, however untrue assuredly the saying is that genius is labor, it is true that the necessary factor or coefficient of genius and of any talent is incessant diligence. We are ordained not only to eat the bread of our mouth in the sweat of our brow, but to earn in the same way the nourishing bread of the mind. This is no world of trifling, and Humboldt, like the Greeks, whose intellectuality he loved to honor—whose Socrates loved to say, Arduous are all noble things—was a hard-working man; far harder working than most of those who arrogate the name to themselves. He ceased to work, and

in the following words: *Compartment*, ‘eom’:Pret-Ment; *Depart-ed*, rs, Dec-Pret; *Department*, Dec-Pret-(Ment); *Impart*, Em-Pret. See *In particular* and *In part* in the Standard-Phonographic Dictionary.

² on his death-bed.—25.

to work hard, only when he laid himself down on that couch from which he never rose again. It is not considered inappropriate, I believe, on occasions like this, to give distinctness to the picture by stating personal observations. Allow me, then, to relate a very simple, yet a characteristic fact. I visited Humboldt at Potsdam, in the year

45 1844, when he had reached, therefore, the age of 75; for you know that he was born in that memorable year of 1769, in which Cuvier was born, and Wellington, and Chateaubriand,¹ and Napoleon, and Canning, and Walter Scott, and Mackintosh—just ten years after Schiller²—just twenty after Goethe.³ Humboldt told me at that time that he was engaged on a work which he intended to call *Cosmos*; that he was obliged chiefly to write at night, for in the morning he studied and arranged materials, and in the evening he was obliged to be with the king from 9 o'clock to about 11. After his return from the king he was engaged in writing until one or two o'clock.⁴ Humboldt, when in Berlin or Potsdam, was retained—if we may use a professional term—to join the evening circle of the king for the indicated hours. It was all, I believe, he was expected actually to perform in return for the titles, honors, and revenue which he was enjoying, except that the monarch sometimes selected him as a companion for his journeys. Humboldt described to me the character of these royal evening reunions. Everything of interest, as the day brought it to notice, was there discussed. The drawing of a beautiful live oak near Charleston, which a fair friend had made for me, was taken by Hum-

45 ¹ **Chateaubriand.**—This name is pronounced Shâtôbrîô, (â) indicating the nasalization of the preceding vowel. It might have been written Chet-Brend, as though pronounced Chatô-briand. See this Reader, p. 90, 15².

² **Schiller.**—Pronounced Shêl'er. This does not violate the rule of 161, b; for this is not Shel, but Shler. Moreover, that is a rule of safety for the inexperienced writer, but not necessarily to be observed by the reporter, who, able to command his pen or pencil, can as surely distinguish by difference of inclination between Shel and Shen when standing alone as between Chay and Ray, Shel being written more inclined than Shen. This liberty becomes safer in the case of Schler, for there is no separate outline Ish'shon to conflict with. It is also safer in the case of Shelder, because in the case of double-lengths the distinction of inclination is very easy. 207, R. 5.

³ **Goethe.**—The sound of the German oe or ô (ôâ, as a German calls it) is the sound of the vowel in *first*, *erst*, *earth*. For its Standard-Phonographic sign, see Comp., p. 206, § 24, Nos. 81 and 82. Goethe = Gœ'te.

⁴ **one or two o'clock.**—250, 8. See this Reader, p. 74, 6².

boldt to that circle, where it attracted so much attention that he begged me to leave it; and he told me that the volume describing our aqueduct, which my friend the author—now the president of our college—had given me at the time of its publication, and which I had then sent him, had furnished the topic of discussion for an entire week. “We collected,” he said, “all possible works on ancient and modern aqueducts, and compared, discussed, and applied for many successive evenings.” Is there, then, a royal road to knowledge, after all, when a Humboldt can be retained? May I extend your supposed permission of giving personal anecdotes, provided they are of a sufficiently biographical character, such as Plutarch, perhaps, would not have disdained to record? I desire to show what interest he took in everything connected with progress. I have reason to believe that it was chiefly owing to him that the King of Prussia offered to me, not long after my visit, a chair to be created in the University of Berlin, exclusively dedicated to the Science and Art of Punishment, or to Pænology. I had conversed with the monarch on the superiority of solitary confinement at labor over all the other prison systems, when he concluded our interview with these words: “I wish you would convince Mr. Von Humboldt of your views. He is rather opposed to them. I shall let him know that you will see him.” Humboldt and prison discipline sounded strange to my ears. I went, and found that he loved truth better than his own opinion or bias; and my suggestion that so comprehensive a university as that of Berlin, our common native city, ought to be honored with having the first chair of Pænology (for which it was high time to carve out a distinct branch, treating of the convict in all his phases after the act of conviction), was seized upon at once by his liberal mind. He soon carried the minister of justice along with him, and the offer to which I have alluded was the consequence. On the other hand, a friend, whose name is, perhaps, more interwoven with the history of our canal than that of any other citizen, except Clinton, informs me that he had the pleasure of sitting by the side of Humboldt at a royal dinner at Charlottsburg. During the whole time, they were engaged in conversing almost exclusively on our great canal, and that greater one which ought to unite in everlasting wedlock the

46 sturdy Atlantic and the teeming Pacific, having now yearned for one another for centuries. Humboldt spoke with a knowledge of details and a sagacious discernment which were surprising to my friend, well versed in all the details of these topics. Although it

has been stated¹ by high authority that the works of Humboldt show to every one who can "read between the lines," an endeavor to present nature in her totality, unconnected with² man, I can not otherwise than state here that, on the contrary, it has ever appeared to me that this great man, studying nature in her details, and becoming what Bacon calls her interpreting priest, elevates himself to those heights whence he can take a comprehensive view of her in connection with³ man and the movements of society, with language, economy, and exchange, institutions, and architecture, which is to man almost like the nidifying instinct to the bird. Humboldt's tendency in this respect seems to me in its sphere wholly dissimilar to the view which his friend Ritter takes of geography in connection with history. Humboldt, it would seem, could hardly be expected to stand in a different relation to the natural sciences. He was, with all his erudition and the grandeur of his knowledge, eminently⁴ a social man. I have found a passage in a paper written by a diplomatist and highly-cultivated writer, Varnhagen von Ense,⁵ which, I feel sure, will be listened to with interest. Von Ense describes his sojourn in Paris in 1810, and says :

"In the salons of Metternich⁶ (at that time Austrian Ambassador near the Court of St. Cloud) I saw Humboldt only as a brilliant and admired meteor—so much so, that I hardly found time to present myself to him, and to whisper into his ear a few of those names which gave me a right to a personal acquaintance with him. Rarely has a man enjoyed in such a degree the esteem of all, the admiration of the most opposite parties, and the zeal of all in power to serve him. Napoleon does not love him. He knows Humboldt as a shrewd thinker, whose way of thinking and whose opinion can not be bent ; but the Emperor and his Court, and the high authorities in the state, have never denied the impression which they received by the presence of

46 ¹ although it has been stated.—p. 169, R. 12. See this Reader, p. 63, xvi.

² unconnected with.—250, 3, and example *With*.

³ In connection with.—250, 3, and example *With*.

⁴ a social.—The rule of 161, *b*, is conformed to here, for Shel does not stand alone ; but the word *social* may be written by the reporter Iss-Shel even when alone, if he is particular to write the Shel more inclined than Shen would naturally be. See this Reader, p. 164, 45².

⁵ Varnhagen von Ense.—Pronounced Farnhā'gen fōn En'se.

⁶ Metternich.—Pronounced Met'ernīç. For the Standard-Phonographic sign for the sound ç, see the Compendium, p. 206, § 24, No. 66. As to the sound, see p. 210, § 25, No. 66.

this bold traveler, by the power of knowledge, and the light which seems to stream from it in every direction. The learned of all nations are proud of their high associate, all the Germans of their countryman, and all the liberals of their fellow." * * * "It has been rarely vouchsafed," continues Von Ense, "to a man in such degree as to Humboldt, to stand forth in individual independence and always equal to himself, and at one and the same time, in scientific activity and in the widest social¹ and international intercourse, in the solitude of minute inquiry, and in the almost confusing brilliancy of the society of the day; but I know of no one who, with all this, has endeavored throughout his whole life to promote the progress and welfare of our race so steadily, uniformly, and with such ample success."

So far Von Ense. This picture is, doubtless, true; but we ought not to recall it to our memory without remembering at the same time one of his most prominent characteristics—his simplicity and amenity, so inherent in him that they were never dimmed, so far as I know, by the luster of his talents or energy of his thought. The most perfect image

47 of social refinement which I have to this day in my mind, is an early evening party at the villa of William von Humboldt, near the Lake Tegel. Nature has not done much for that spot, but refined simplicity, courtesy, and taste, easy interchange of thought and experience, men of name and women of attractive elegance and high acquirements, young and old, travelers, courtiers, soldiers, and students, music, works of art, with green lawns, shrubbery, and winding paths along smooth water and waving fields, are components of that scene in the midst of which the¹ two illustrious Humboldts moved and delighted others as much as they seemed to be gratified,² giving and receiving as all the others did,³ never condescending, never indicating a consciousness that they encouraged the timid, but showing how gladly they received additional knowledge from every one. There are men here around me, of honored names in those sciences which Hum-

¹ **social.**—See this Reader, p. 164, 45², and p. 166, 46⁴.

47 ¹ **In the midst of which the.**—236, 3. The *t* of *midst* is elided, in accordance with 236, 3, and *of* is implied by joining.

² **seemed to be gratified.**—*Seem* is written here instead of the past tense, *Be* is added by widening, and *To* is omitted. See this Reader, p. 77, 7⁶.

³ **as all the others did.**—See *DHR* in the Standard-Phonographic Dictionary.

boldt cultivated more especially as his own.⁴ I hope they will indicate to us how he infused a new spirit into them—how he immeasurably extended them, how he added discoveries and original conceptions; but I, though allowed to worship these sciences in the peristyle only, and not as a consecrated⁵ priest, crave permission to say a few words even on this topic. Some fifteen years ago, Humboldt presided over the annual meeting of naturalists, then held at Berlin. In his opening speech he chiefly discoursed of the merits of Linnæus. He knew of Linnæus as Herodotus knew of Salamis and Thermopylæ; for the life of the great Swede overlapped by some ten years that of Humboldt, and all he there said of Linnæus seems to me to apply to himself with far greater force, and on an enlarged scale. In that speech, too, I remember he quoted his friend Schiller. Humboldt was, in a marked manner, of a poetic temperament. I do not believe that without it he would have been able to receive⁶ those living impressions of nature, and to combine what was singly received, in those vivid descriptions so true and transparent that they surprise the visitor of the scenes to this day. He had that constructive imagination—I do not speak now of inventive fancy—without which no man can be great in any branch, whether it belong to nature or to history. But yesterday an officer of our navy,⁷ whose profession has made him well acquainted with South America, by sea and land, with the Andes—one of the monuments of our illustrious man⁸—told me that he knew of no descriptions, or rather characteristics, so true to living reality as “Humboldt’s Views of Nature,” which he had perused and enjoyed on the spot. The power of collocation and shrewdness of connection, the knowledge of detail and the absence of a desire to perceive things according to a system, the thirst for a knowledge of the life of nature, and the constant wish to make all of us share in the treasures of his knowledge—his lucid style, which may raise his “Cosmos” to a German classic—these seem to me to characterize Humboldt in his studies of nature, besides all that which he has done as a professional naturalist. Humboldt’s name and life may be termed, with strict propriety of language, international. He

⁴ as his own.—p. 162, R. 4.

⁵ as a consecrated.—p. 112, R. 7, b.

⁶ he would have been able to receive.—See this Reader, p. 104, 22¹; Comp., 249; p. 169, R. 12 and R. 14.

⁷ of our navy.—25.

⁸ of our illustrious man.—*Man* is vocalized here, so that it shall not be read *Men*, though a critical reporter would not need such aid for the correct reading of the phrase-sign.

read and spoke English and Italian. He spoke and wrote Spanish with care and correctness, and French almost as well as⁹ German. He lived for entire periods of many years in Paris, and counted many French among his best friends,¹⁰ yet not at the expense of patriotism. In that very speech at Berlin,

48 which has been mentioned,¹ he dwells with pleasure on the penetrating effect which the German mind has exercised on all the physical sciences, no less than in the mental branches. Humboldt was a dweller in kingly palaces—a courtier, if you choose,² and the son of a courtier—without a taint of servile flattery or of submission. He was rather the honored guest of royalty. He loved liberty, and considered it a necessary element of our civilization. He was a sincere friend of substantial, institutional freedom. His mind often traveled to this country; and that he loved America, sometimes with sadness, is sufficiently³ shown, were it not otherwise well known, by the singular love which the Americans bore him. To me that little piece of news was inexpressibly touching, which simply informed us that our Minister in Berlin, with the Americans now present at that city—a cluster of mourners from afar—formed part of his funeral procession—the only foreign nation thus represented. In his simplicity and genial warmth he did what many a bold man would have hesitated to do. I was present as a young and distant listener, when at Rome, immediately after the Congress of Verona, the King of Prussia, Humboldt, and Niebuhr conversed on the affairs of the day, and when the last-mentioned⁴ spoke in no flattering terms of the political views and antecedents of Arago, who, it is well known, was a very advanced republican of the Gallican school, an uncompromising French democrat. Frederic William the Third simply abominated republicanism, yet when Niebuhr had finished, Humboldt said, with a sweetness which I vividly remember, “Still this monster is the dearest friend I have in France.” Humboldt had all his brother’s views of the necessity of

⁹ almost as well as.—The *t* of *Almost* is omitted under 236, 3, *As* is added by enlarging the circle, and the hook of *Well* is omitted—for the sake of phrase-writing.

¹⁰ among his best friends.—236, 3; 164.

48 ¹ which has been mentioned.—p. 169, R. 12.

² if you choose.—p. 167, R. 2.

³ is sufficiently.—p. 132, R. 4.

⁴ last-mentioned.—236, 3.

the highest university education, and he gave impulse to many a scientific, historical, or ethnological expedition, fitted out even by foreign governments, for he was considered the counselor of all. But I can not dwell^a here any longer on his versatility and manifold aptitude. It is proved by the literature of almost every branch. If we read "Barth on Central Africa," we find Humboldt; if we read Say's "Political Economy," we find his name; if we study the history of the Nineteenth Century, we find his name in the diplomacy of Prussia and France; if we read general literature, we find his name in connection with Schiller and Madame de Stael; if we look at modern maps, we find his isothermal lines; if we consult Grim's Dictionary of the German Language, we find Humboldt as authority. That period has arrived to which Cræsus alluded in the memorable exclamation, "Oh, Solon, Solon, Solon!" and we are now allowed to say Humboldt was one of the most gifted, most fortunate, and most favored mortals—favored even with comeliness, with a brow so exquisitely formed that, irrespective of its being the symbol of lofty thought, is pleasant to look upon in his busts, as a mere beautiful thing—favored even in his name, so easily pronounced by all nations which were destined to pronounce it. When we pray not only for the kindly fruits of the earth, but also, as we ought to do, for the kindly fruits of the mind, let us always gratefully remember that He who gives all blessed things has given to our age and to all posterity such a man as Humboldt.

^a but I can not dwell.—*I* is omitted here under 250, 3, for the sake of phrase-writing. See the Standard-Phonographic Dictionary under *I*.

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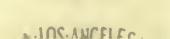
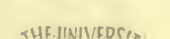
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